2

AN

INTRODUCTION

TO

SPELLING AND READING:

CONTAINING

LESSONS FOR CHILDREN,

HISTORICAL AND PRACTICAL;

Adorned with SCULPTURES.

Together with the

CHIEF RULES FOR SPELLING, AND DIVIDING WORDS INTO SYLLABLES.

DESIGNED

To teach them to read *well* and *diſtinctly* in a ſhorter Time than is uſual.

To which is added,

PRAYERS, COLLECTS, *&c.*

By the Rev. FRANCIS FOX, M. A.
RECTOR OF READING IN BERKS.

THE FOURTEENTH EDITION,
CORRECTED AND IMPROVED.

LONDON:
Printed for F. and C. RIVINGTON, Bookſellers to the SOCIETY *for Promoting Chriſtian Knowledge*, in ST. PAUL'S CHURCH-YARD. 1794.

[*Price ſtitched* 4d. *or* 28s. *a Hundred.*]

THE

PREFACE.

THE method of learning to read here propoſed, having been tried with good ſucceſs in a Charity-ſchool *in the country, it was thought proper to publiſh it, that each child might have a copy. It was further conſidered, that what was of uſe in one ſchool, might be uſeful in others alſo.*

As ſoon as the children know how to diſtinguiſh their letters, and have learned the Syllables *and* Monoſyllables, *in the beginning of the* firſt Part, *it is propoſed to ſet them to read the* Leſſons *which follow. And while this is doing, it is propoſed that the judicious inſtructor ſhould, as the children are capable, ſometimes teach them the* Rules *for ſpelling, and dividing words into ſyllables, which are in the* ſecond Part. *Theſe are contained in a few pages, and therefore may be eaſily committed to memory. And, in reading, the children are ſuppoſed to be daily and conſtantly taught the uſe and application of thoſe rules; which is the reaſon why the words in the* Leſſons *are not divided into ſyllables, as they commonly are in books of this nature. The*

children ſhould be frequently aſked, By what rule they ſpell ſuch a word? Why they ſtop at ſuch a vowel or conſonant, in dividing it into ſyllables, rather than at ſuch an one? *Which method ſhould be followed till they come thoroughly to underſtand the rules. And when they begin to ſpell a word, they ſhould not, having ſpelt a part of it, be ſuffered to gueſs at the reſt, but always be made to go through with it, even though they happen to gueſs right. They ſhould moreover be taught to add every ſyllable to thoſe they have ſpelt, which would ſoon bring them to read a hard word as well as an eaſy one.*

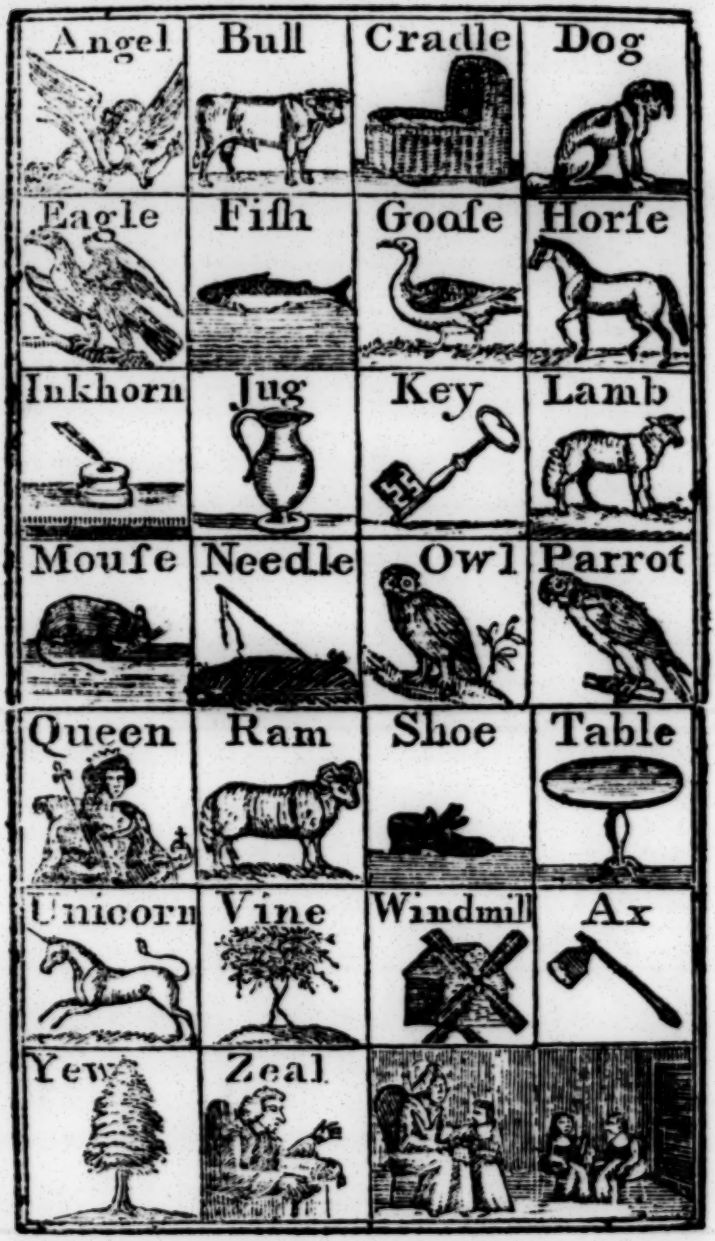
For the uſe of ſuch children as have time for a more exact knowledge of the Engliſh Tongue, *I would recommend to the* Teachers, Mr. LOUGHTON's Practical Grammar, *which book has produced very good effects wherever it has obtained. I heartily wiſh it were more generally introduced into our Engliſh ſchools, inſtead of ſome others of leſs value, which are commonly uſed there; ſince it would give all thoſe, whoſe education is confined to the learning their mother tongue, an adequate notion of it, teach the Fair Sex to write more correctly than moſt of them have heretofore done,*

and

and expedite the ſtudies of thoſe who are deſigned for the learned languages, by furniſhing them with a proper idea of ſeveral parts of Grammar, *before their entrance on the* Latin *Rudiments.*

The Leſſons *are ſo ordered, to convey ſome neceſſary knowledge to the minds of the children and their parents; but it was not propoſed to ſet down all the circumſtances of the hiſtory in the* Hiſtorical Leſſons, *but only ſo much as might be inſtructive and entertaining to the children.*

Some are of opinion, that children would ſooner come to read Engliſh well, if they were not conſtantly kept to read the Bible, but were ſometimes put to read other books. I ſhall therefore put at the end a Catalogue *of books that will bind up with this; out of which catalogue, people may make choice of ſome little books, and bind up a volume of what price they pleaſe, which may be fitted to the circumſtances of thoſe they intend it for; whether it be to inſtruct them in particular duties, or to warn them againſt particular ſins.* Mr. OSTERVALD's Abridgement of the Hiſtory of the Bible *is ſo very uſeful, that I could wiſh it might not be omitted when this advice is taken.*


Angel
Bull
Cradle
Dog
Eagle
Fiſh
Gooſe
Horſe
Inkhorn
Jug
Key
Lamb
Mouſe
Needle
Owl
Parrot
Queen
Ram
Shoe
Table
Unicorn
Vine
Windmill
Ax
Yew
Zeal

The ALPHABET *of* LETTERS.

Roman	*Italian*	English	Sound of each Letter
a A	*a A*	a A	a
b B	*b B*	b B	bee
c C	*c C*	c C	ſee
d D	*d D*	d D	dee
e E	*e E*	e E	e
f F	*f F*	f F	eff
g G	*g G*	g G	ge
h H	*h H*	h H	atch
i I	*i I*	i I	i
j J	*j J*	j	jee or jod
k K	*k K*	k K	ka
l L	*l L*	l L	ell
m M	*m M*	m M	em
n N	*n N*	n N	en
o O	*o O*	o O	o
p P	*p P*	p P	pee
q Q	*q Q*	q Q	ku
r R	*r R*	r R	ar
s S	*s S*	ſ s S	eſs
t T	*t T*	t T	tee
v V	*v V*	v	vee
u U	*u U*	u U	yew
w W	*w W*	w W	double yew
x X	*x X*	x X	eks
y Y	*y Y*	y Y	wi
z Z	*z Z*	z Z	zed or ze

LESSON I.

a	e	i	o	u
ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ack	eck	ick	ock	uck
act	ect	ict	oct	uct
ad	ed	id	od	ud
ads	eds	ids	ods	uds
af	ef	if	of	uf
aft	eft	ift	oft	uft
ag	eg	ig	og	ug
ah	eh	ih	oh	uh
al	el	il	ol	ul
ald	eld	ild	old	uld

LESSON II.

alk	elk	ilk	olk	ulk
alm	elm	ilm	olm	ulm
alp	elp	ilp	olp	ulp
alt	elt	ilt	olt	ult
am	em	im	om	um
amp	emp	imp	omp	ump
an	en	in	on	un
and	end	ind	ond	und
ang	eng	ing	ong	ung
ank	enk	ink	onk	unk
ant	ent	int	ont	unt
ap	ep	ip	op	up
apt	ept	ipt	opt	upt

LESSON III.

ar	er	ir	or	ur
arch	erch	irch	orch	urch
ark	erk	irk	ork	urk
arm	erm	irm	orm	urm
arn	ern	irn	orn	urn
art	ert	irt	ort	urt
as	es	is	os	us
aſh	eſh	iſh	oſh	uſh
aſk	eſk	iſk	oſk	uſk
aſt	eſt	iſt	oſt	uſt
at	et	it	ot	ut
atch	etch	itch	otch	utch
ax	ex	ix	ox	ux

LESSON IV.

ba	be	bi	bo	bu
da	de	di	do	du
fa	fe	fi	fo	fu
ha	he	hi	ho	hu
cha	che	chi	cho	chu
pha	phe	phi	pho	phu
ſha	ſhe	ſhi	ſho	ſhu
tha	the	thi	tho	thu
wha	whe	whi	who	whu
ja	je	ji	jo	ju
la	le	li	lo	lu
bla	ble	bli	blo	blu
cla	cle	cli	clo	clu
fla	fle	fli	flo	flu
gla	gle	gli	glo	glu.

LESSON V.

pla	ple	pli	plo	plu
ſla	ſle	ſli	ſlo	ſlu
ſpla	ſple	ſpli	ſplo	ſplu
ma	me	mi	mo	mu
ſma	ſme	ſmi	ſmo	ſmu
na	ne	ni	no	no
kna	kne	kni	kno	knu
ſna	ſne	ſni	ſno	ſnu
pa	pe	pi	po	pu
ſpa	ſpe	ſpi	ſpo	ſpu
ra	re	ri	ro	ru
bra	bre	bri	bro	bru
cra	cre	cri	cro	cru
ſcra	ſcre	ſcri	ſcro	ſcru

LESSON VI.

gra	gre	gri	gro	gru
pra	pre	pri	pro	pru
tra	tre	tri	tro	tru
ſtra	ſtre	ſtri	ſtro	ſtru
thra	thre	thri	thro	thru
wra	wre	wri	wro	wru
ſa	ſe	ſi	ſo	ſo
ta	te	ti	to	tu
ſta	ſte	ſti	ſto	ſtu
va	ve	vi	vo	vu
wa	we	wi	wo	wu
dwa	dwe	dwi	dwo	dwu
ſwa	ſwe	ſwi	ſwo	ſwu
twa	twe	twi	two	twu

LESSON VII.

Monoſyllables, *or words of* one ſyllable.

ALL call fall mall pall ſhall ſmall ſtall thrall.

Aw daw draw flaw kaw law maw paw raw ſtraw thaw.

Art cart dart fart hart part ſmart tart thwart.

Are bare care dare fare pare rare ſcare ſhare ſpare ſquare ſtare tare ware.

Hand brand hand rand wand.

LESSON VIII.

Ake flake make rake ſake ſhake ſlake ſnake take wake.

Ark cark dark hark lark park ſpark ſtark.

Aſk baſk caſk flaſk laſk maſk taſk.

Bag cag dag fag gag hag jag lag nag rag ſag ſnag wag.

Bob cob fob gob hob job knob mob rob ſob.

Batch catch hatch match patch ſnatch.

LESSON IX.

Edge fledge hedge ledge pledge ſledge wedge.

Badge fadge—Bridge fidge.

Act fact tract—Arch parch ſtarch.

Brace lace mace race trace.

Brim dim him rim ſkim ſlim ſwim trim whim.

Gin grin inn kin pin fin ſpin.

LESSON X.

Brat cat chat fat flat pat plat ſquat.

Brink chink clink ink link pink think ſtink wink.

Cot dot got jot knot lot not plot pot rot ſot ſcot ſhot ſnot ſpot trot.

Caſh claſh craſh daſh gaſh gnaſh haſh laſh maſh paſh plaſh quaſh raſh ſaſh flaſh traſh waſh.

Chip clip dip drip nip rip quip ſhip ſkip ſip tip ſnip.

LESSON XI.

Bright fight flight fright knight light might plight right ſight ſlight tight write.

Brick kick lick nick pick quick ſick thick ſtick trick.

Chap clap flap gap hap lap map nap pap ſcrap ſlap ſnap ſtrap wrap.

Crack hack knack lack pack quack ſnack ſtack tack track.

LESSON XII.

Bluſh bruſh buſh cruſh fluſh guſh huſh pluſh ruſh tuſh.

Cage

Cage gage page rage ſtage ſwage wage.
Cape crape gape ſcape ſcrape ſhape tape.
Cope grope mope pope rope ſcope ſlope ſope trope.
Camp cramp damp lamp ramp vamp.
Cure dure lure pure ſure.
Fade jade lade made ſhade trade wade.
Gripe pipe ripe ſtripe wipe.

LESSON XIII.

Ail bail fail jail mail rail ſail ſnail tail vail wail.
Beat cheat feat heat neat.
Bawl brawl crawl ſprawl ſpawl yawl.
Book cook crook look hook nook.
Coop droop hoop loop poop ſcoop troop.
Block cock dock frock flock hock knock mock pock ſhock ſmock ſock ſtock.
Brawn dawn fawn pawn ſpawn yawn.
Blaze gaze glaze graze maze raze teaze.
Clout flout gout pout ſcout ſhout ſpout ſprout ſtout.

LESSON XIV.

Monoſyllables *expreſſing the* World, *its* Parts, Creatures, *and* Things *contained therein.*

WORLD ſun moon ſtars.
Air wind breath eaſt weſt north ſouth breeze gale ſtorm calm knoll crag rock cliff or clift cape.

Earth

Earth land ground iſle hill plain mount coaſt ſhore bank fen moor turf bog ſand clay marl chalk dirt duſt clod mire mud ditch den cave chink.

Gold braſs lead tin ſteel ruſt ſtone ſtate flint.

Sea lake meer bay gulf ſtood ſtream tide flow ebb wave foam froth creek brook pond pool cloud miſt dew rain ſnow ſleet ſlime hail froſt ice drop.

LESSON XV.

Of the Soul *and* Body *of* Man.

SOUL—Mind will wit think thought ſage wiſe ſhrewd judge chooſe dull fool.

Body—Head crown brain hair beard pate ſcull ſcalp eyes lids ears brows noſe mouth cheeks lips tongue gooms or gums tooth teeth chaps jaws chin face nape throat neck breaſt cheſt paps teats back chine rib ſide waiſt groin loins reins breech bum flanks joints arms wriſts hands palms thumb fiſt nails limbs hips thighs knee ham leg calf ſhank ſhin heel foot feet ſole toe fleſh bones nerve vein blood gall heart lungs lites guts cawl milt ſpleen chyle flegm.

LESSON XVI.

Of the Relations, Paſſions, Conditions, *and* Circumſtances *of* Man.

RElations—Wife child ſon aunt niece dame ſlave.

Paſſions—Love hate joy fear dread hope rage grief.

Of the condition and *circumſtances of Man*—Babe boy lad youth girl maid wench laſs young old good bad king prince duke earl lord peer page groom cook wed bride rich poor hot cold moiſt dry bald ſad red fair brown fat lean plump lank wealth ſtrength well ſick weak faint tall ſhort dwarf.

LESSON XVII.

Of Meat, Drink, *and the* Actions *relating thereunto.*

BREAD loaf food meat cheer fare corn grain malt wheat rye oats beans peaſe maize griſt meal dough paſte ſlice piece ſop crum or crumb bit tart cake bun beef veal lamb pork brawn tripe broth ſoup cheeſe curds cream eggs ſauce cloves ſpice oil brine.

Drink beer yeſt barm ale milk whey wine ſack mead port.

Feed eat chew knaw cram bite dine ſup feaſt gorge lothe knead guſt taſte ſmack bake boil broil fry roaſt ſeeth ſod.

Thirſt drink drunk bowze bib ſip tope quaff ſwill draught brew.

Apparel—Cloth ſtuff pluſh ſilk lawn coat cloak frock hood ſhirt ſhift ſmock gown band cap hat coif hoſe ſock ſhoes boots pumps gloves chain ring ſcarf.

LESSON XVIII.

Monoſyllables *expreſſing the Names of* Men, Women, Beaſts, Fiſh, Fowls, *&c.*

MEN—Bede Chain Charles Fulk or Fowk George Giles Gray Guy Hugh James Job John Jude Luke Mark Miles Paul Ralf or Ralph Reeſe or Rees.

Women—Ann Clare Eve Grace Faith Jane Joan Joice Roſe Ruth.

Beaſts—Ape aſs bear bitch boar buck buff bull cat colt cow cur cub deer doe dog elk ewe fawn foal fox goat hare hart hind hog hound horſe kid lamb lynx mare mole mouſe mule nag ox pad pig rat ſheep ſow ſtoat ſwine whelp wolf.

LESSON XIX.

CReeping animals—Ant aſp bug eff flea frog leach louſe newt nit ſlug ſnail ſnake tike toad worm.

Fowls—Cock coot drake duck geeſe gooſe hen ſwan teal.

Birds—Bat dove crane crow hawk hearn jay kite or glead lark owl quail rook ſnipe ſtare ſtork thruſh woop wren.

Parts of a bird—Beek bill claws crap craw down tail.

Small

Small creatures having wings—Bee breeze drone fly gnat moth waſp.

LESSON XX.

FISH—Baſe bleak bream carp char chub cod crab dab dace eel gull loach perch pike place prawn roach tench trout ſhad ſhrimp ſmelt ſole ſprat whale.

Parts of a Fiſh—Fin gill roe ſcale ſhell ſnout.

Trees—Aſh aſp bay beech birch box elm fir larch lime oak plane pine yew.

Plants, ſhrubs, and herbs—Balm beet broom cane dill flag flax fern gourd graſs heath hemp hops leek moſs mint reed roſe ruſh rue ſage ſedge ſtock trunk twig.

Parts of a tree or plant—Bark branch bud graff leaf pith rind root ſhoot ſlip ſtalk ſprig ſtem ſtock trunk twig.

Fruits—Hips haws crab date fig nut pear peach plumb grape bunch quince ſloe.

LESSON XXI.

BElonging to a Church—Dean prieſt clerk choir or quire deſk font bench form ſeat pew bell rope chimes clock.

A houſe, its parts and furniture—Wall roof eaves ridge tile ſlate lath thatch porch hall room floor vault bar bolt latch poſt door lock key

key beam plank boards ſtairs ſtep couch chair ſtool box cheſt trunk bed mat cords quilt rug ſheets tick pot ſpoon bowl tray pan trough grate ſpit jack line tongs ſink peel plate diſh knife fork caſk keg vat or tub glaſs cord.

Fire flame flare flaſh blaze ſmoke ſoot wood coal.

Tools for workmen—Awl ax bill drill fan flail file raſp hook hough laſt plane plough ſaw ſithe ſpade rake wedge.

LESSON XXII.

PLays, and terms uſed in them—Game cards cheſs draughts die dice race dance croſs and pile pell-mell leap jump ball bowls win loſe deal trumps lurch ſtake ace duce tray quoit whip ſcourge top gig ſport.

Arms—Bomb bow gun match lance pike ſling ſpear ſword edge ſheath hilt blade point.

LESSON XXIII.

NUmber—One once firſt two twain brace pair twice three leaſh tray thrice third four fourth five fifth ſix ſixth eight eighth nine ninth ten tenth twelve twelfth odd.

Time—Age year ſpring month march may june week day night noon hour till trice nick late ſoon when then now.

Place

Place—Space path road way field cloſe croft town lane ſtreet france ſpain york where there here hence whence thence yon up down.

Meaſures—League mile perch pole pace ell yard foot ſpan inch breadth length depth high or height quart pint tun.

Weights—Stone pound ounce dram grain.

LESSON XXIV.

Of the Creation. Geneſis I. *and* II.

THE world in which we live was in the beginning of time created by God. The heavens and the earth, birds, beaſts, fiſhes, and other creatures; and laſt of all *Adam*, the firſt man; were created by God, and placed in

in this lower world. God thought it not good that man ſhould be alone: he therefore took one of the ribs of *Adam*, and made a woman, to be an help-mate for him. She being brought to *Adam*, he ſaid, "This is now "bone of my bone, and fleſh of my fleſh; "ſhe ſhall be called *Woman*, becauſe ſhe was "taken out of man."

Our firſt Parents were made more excellent and perfect than any other creatures here below; for God made them good and righteous, after his own image and likeneſs. He alſo gave them power over the other creatures.

The Lord planted a delightful garden, which is called *Eden*, and ſometimes *Paradiſe*. Here he placed *Adam* and *Eve*, and committed the culture and dreſſing of it to them.

Hence we may learn, that no one ought to be idle, ſince God appointed work for our firſt parents before the fall, in *Paradiſe* itſelf. Thus were *Adam* and *Eve* as happy as they could deſire, till they loſt their happineſs by ſinning againſt God.

LESSON XXV.

Of the ſin and fall of our Firſt Parents. Geneſis III.

IT pleaſed God to make trial of the obedience of our firſt Parents. He therefore gave them a particular law, by which they were forbidden, upon pain of death, to eat of the

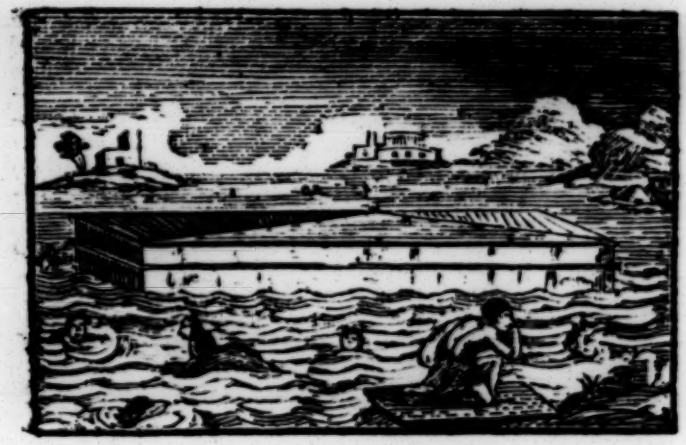
the fruit of a certain tree, called, "The Tree "of Knowledge of good and evil."

The Devil envying man the happineſs he was in, makes uſe of a ſerpent to tempt *Eve* to eat of the fruit of this tree. She, inſtead of going to God for counſel, caſts off her dependence upon him, and was perſuaded to break the law, which God had given them. She firſt eat of the fruit herſelf, and then gave of it to her huſband; who, without aſking direction from God, which he might have done, did likewiſe eat thereof.

Thus were they deprived of the happineſs they enjoyed. And not only ſo, but they did much hurt to their poſterity. The image of God, after which they were created, was defaced: and they, and all who deſcended from them, Jeſus Chriſt only excepted, were corrupt, and ſubject to ſin and death, both temporal and eternal.

Accordingly we find an evil diſpoſition within us, with which we are all born. We ought therefore to labour to ſubdue and mortify this evil diſpoſition; to keep out of the way of temptation as much as we can; to watch diligently over our own hearts; and to uſe all proper means for the recovery of that likeneſs and reſemblance our firſt parents bore to God, that in the end we may be happy in the enjoyment of him in his kingdom for ever.

LESSON XXVI.



Of the Flood, Geneſis VI. *and* VII.

ABOUT ſixteen hundred and fifty years after the creation of the world, mankind grew ſo naughty and wicked, that God ſpeaking after the manner of men, ſaid, That it repented and grieved him that he had made man upon the earth. To ſo great a degree of corruption and wickedneſs were people arrived, that "every imagination of the thoughts of "their hearts were only evil continually." God therefore reſolved to deſtroy mankind by the waters of a flood. For he would not ſuffer ſo much ſin and wickedneſs to go unpuniſhed. "My Spirit, ſaid God, ſhall not always ſtrive, "or continue and abide with man." However, God did not immediately cut them off, but allowed

allowed them one hundred and twenty years to repent in.

LESSON XXVII.

DURING the time that the ark was preparing, wherein *Noah* and his family were to be ſaved from deſtruction, people were called upon to repent and turn from their ſins. For this purpoſe *Enoch* and *Noah* were ſent to preach to them, and to try to reclaim them from their evil ways.

We have here an example of the patience and forbearance of God; and a plain proof that he deſires more the amendment, than the puniſhment of ſinners.

We have moreover an inſtance of the juſtice and ſeverity of God againſt impenitent ſinners. For the people to whom theſe righteous men were ſent, rejected the wiſe counſels and inſtructions which they gave them, and remained obſtinate in their ſins. God therefore, as he had threatened, ſent a flood of waters upon the earth, and deſtroyed the inhabitants thereof. Before this deſtruction came, God took *Enoch* to himſelf into heaven; for "*Enoch* walked "with God;" that is, he feared, loved, and obeyed him, "and he was not, for God took "him." And how *Noah* and his family were preſerved, will be ſeen in the following Leſſons.

LES-

LESSON XXVIII.

Of the preſervation of Noah *and his Family.*

NOtwithſtanding the general wickedneſs of men, *Noah* kept himſelf from being corrupted by their evil example. He lived a juſt and upright life, and ſo found favour in the eyes of the Lord. For both he and his family were ſaved from the general deſtruction.

Obſerve here, that good people are not only ſafe under the protection of God themſelves, but are often inſtrumental in procuring ſafety and proſperity to their families.

In order to the preſervation of this good man, he was commanded by God to prepare an ark of wood, which would ſwim upon the ſurface of the waters. He was told by God the exact meaſures and proportions it was to have, and was very careful in obſerving the directions received from Him.

This ark was many years in preparing. And though the ſtupid world were queſtionleſs informed of the deſign of it, yet ſo thoughtleſs were they of themſelves, and ſo regardleſs of their own ſafety, that they neglected and refuſed to reform and amend their lives. "They did eat, they drank, they married wives, they were given in marriage, until the day that *Noah* entered into the ark, and the flood came, and deſtroyed them all." That is, they were wholly

ſet upon the pleaſures of this life, and did not, as they ought to have done, fear the judgment God had threatened.

How near does this behaviour reſemble that of the generality of Chriſtians, who, knowing the dreadful puniſhments God had threatened to and will inflict upon the wicked at the day of judgment, do, notwithſtanding, neglect to prepare for that terrible time, and ſo are ſurpriſed by death, as theſe were by the waters of the flood. Our Saviour and judge has forewarned us, that he will come to judgment at a time he is not looked for; and that many will be ſurpriſed by his ſudden appearance, as thoſe were who lived in the days of *Noah*.

LESSON XXIX.

WHEN the time was come, that GOD would no longer bear with the Sins of men, he ſaid unto *Noah*, "Come thou and all

" thy houſe into the ark; for thee have I ſeen " righteous before me in this generation." So *Noah*, and his Wife, and his three ſons and their wives went into the ark.

To repleniſh the earth again with all kinds of creatures, God commanded *Noah* to take to him, into the ark, of clean beaſts and fowls, which were fit for ſacriſice, by ſevens, (that is, ſeven pair or couple) the male and his female; and of beaſts and fowls which were unclean, and ſo not fit for ſacrifice, by two, the male and his female; which *Noah* punctually obeyed. When they were all entered into the ark, God ſhut them in.

Then the windows of heaven were opened, and the fountains of the great deep were broken up; and the waters prevailed exceedingly upon the earth, inſomuch that all the high hills, which were under the whole heaven, were covered. And all creatures that lived upon the face of the earth, died, ſave what were with *Noah* in the ark.

A dreadful inſtance is this of the vengeance of Almighty God againſt Sinners; which ſhould make us fear to provoke him, who can grievouſly puniſh us many ways. *Noah* continued in the ark, till he was ordered by God to come out of it. Afterwards he built an altar, and offered ſacrifice and praiſe to God for his diſtinguiſhing mercy, in ſaving him from the deſtruction which came upon the reſt of Mankind for their ſin and diſobedience. This acknowledgment was ſo acceptable

ceptable to God, that he promiſed never more to drown the world by the waters of a flood; of this the Rainbow was made a token and pledge.

LESSON XXX.

Of the deſtruction of Sodom *and* Gomorrah *by brimſtone and fire from heaven.*

Geneſis XIX.

THE people of *Sodom* and *Gomorrah* being monſtrouſly wicked, God determined with himſelf to make them examples of his vengance, that others might take warning by their puniſhment. They were ſo puffed up with the thought of their wealth and plenty, that they ceaſed to have any reſpect or reverence, either for God or man; pride,

fulneſs of bread, and abundance of idleneſs, were among them. They were haughty and committed abominations before me, ſays God, in the prophecy of *Ezekiel*. They were guilty of abominable uncleanneſs, burning in unnatural luſts one towards another. By theſe, and the like crimes, God was provoked to deſtroy them.

Abraham interceded with God to ſpare them, for the ſake of a few righteous men that might, peradventure, be found therein. And upon his pleading with God, he promiſed to ſpare the cities, if but ten righteous perſons could be found therein; but there not being ſo ſmall a number there, God ſent the judgment upon them, which he had threatened. For the Lord rained upon *Sodom* and *Gomorrah*, brimſtone and fire from the Lord out of heaven; and he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

LESSON XXXI.

IF but ten righteous men could have been found in *Sodom*, the place would have been ſpared for their ſakes. Obſerve, that good people are a bleſſing to the place where they live, and that they are ſometimes a means to keep off the judgments of God from it. But though there were not enow to prevail with God

God to ſpare *Sodom*, yet he found a way for *Lot* to eſcape out of it. *Lot*'s righteous ſoul was vexed from day to day with their wicked and abominable practices. God therefore ſent two angels to *Lot*, to warn him to depart out of the city.

He had two ſons-in-law, who were eſpouſed or married to his two daughters: Theſe he acquainted with the meſſage that was brought him by the angels, how that the Lord would deſtroy the place. But they inſtead of providing for their own preſervation, mocked at him, and would not be prevailed with to quit the place; they therefore ſtaying behind, periſhed in the flames which conſumed the city.

What a lively figure is this of the puniſhment of the wicked in Hell-fire? How many are there, who, when they are told of the lake of fire and brimſtone, make a mock at it, and will not believe it, till, like the ſons-in-law of *Lot*, they come to feel its ſcorching heat, as they did the terrible burnings of *Sodom* and *Gomorrah*.

LESSON XXXII.

Of Eſau *and* Jacob, Gen. XXV. *and* XXVII.

ESAU and *Jacob* were the two ſons of *Iſaac* by *Rebekah* his wife. They were twins, and therefore very near of an age, but *Eſau* was the firſt born. *Iſaac* loved *Eſau*, and *Rebekah* loved *Jacob*. *Eſau* being the elder, *Iſaac* intended to bleſs him, and make him his heir. *Rebekah* was ſenſible of her huſband's intention, and endeavoured all ſhe could to obtain the bleſſing for her younger ſon *Jacob*. She was encouraged herein, having been told by God, before the children were born, that the elder ſhould ſerve the younger. *Eſau* too had been ſo profane, as to ſell his birthright to his brother *Jacob*, for ſo mean a price as a meſs of pottage.

Now

Now when *Iſaac* was old, and his eyes were dim, ſo that he could not ſee, he called for *Eſau*, his eldeſt ſon, to give him the bleſſing he had all along intended him. *Rebekah* hearing what *Iſaac* had ſaid, contrived to deceive him in the following manner. She puts on *Jacob* the apparel of *Eſau* his brother, which ſhe had by her in the houſe, and makes ſavoury meat for him to carry to his father: ſhe withal covered the ſmoothneſs of his neck and hands, with the ſkins of the kids ſhe had dreſſed, that he might paſs with his ancient father for his eldeſt ſon *Eſau*, who was an hairy man; then ſhe bids him tell his father a downright lie. Theſe inſtructions were ſo dextrouſly followed by *Jacob*, that he obtained the bleſſing his mother was ſo impatient for him to have. But the manner of his getting it, though it was what God intended he ſhould have, was, without all doubt, highly diſpleaſing to him.

LESSON XXXIII.

The hiſtory of Jacob *and* Eſau *continued.*

THOUGH God had told *Rebekah* that the elder ſhould ſerve the younger; which implies, that the younger ſon ſhould be the heir of the family; yet were both *Rebekah* and *Jacob* highly culpable; the one for the cheat ſhe put upon her huſband; and the other for

the lie that he, by his mother's direction, told his father.

Lying, whatsoever the pretence is for it, is hateful and abominable in the sight of God. He stands in no need of sinful man for the effecting of his purposes. If we observe what followed after this, we shall have reason to conclude, that both *Rebekah* and *Jacob* were punished for this sin.

Esau's threatening to slay *Jacob*, for thus depriving him of his father's blessing, put *Rebekah* into so great a fright, as obliged her to send her beloved son away to his uncle *Laban*. She indeed intended to part with him only for a few days, but it proved to be twenty years before he returned; nor does it appear that she ever saw him afterwards. Her concern, lest *Jacob* should take to wife one of the daughters of *Heth*, was so great, that she says, she was weary of her life. So that *Rebekah* had her share of trouble after this evil practice.

LESSON XXXIV.

MANY afflictions befel *Jacob* after he had with guile got his father's blessing. *Abraham* sent a servant to provide a wife for his son *Isaac*, but *Jacob* was forced to go himself, not a servant for him. He was but meanly furnished for his journey, cheated in his marriage, and obliged to be a servant to *Laban* twenty

twenty years. Theſe and many other troubles came upon him after he had deceived his ancient father.

Jacob ſeems to have had a juſt ſenſe of his afflictions; for when *Pharaoh* king of *Egypt* aſked him how old he was, he gave him this anſwer, in the xlviith chapter of *Geneſis*, "The days of the years of my pilgrimage, "are an hundred and thirty years; few and "evil (or full of affliction) have the days of "the years of my life been."

How like is *Eſau*'s ſelling his birthright for a meſs of pottage, to the practice of thoſe who forfeit their title to happineſs in the kingdom of heaven, by indulging themſelves in ſinful pleaſures, or by committing ſin to gain either a ſmall or a great portion of the good things of this life?

If God ſees it beſt for us to have riches, and honours, and poſſeſſions in this world, he will in his wiſe providence direct us how to gain them lawfully. Therefore let us never ſuffer ourſelves to be prevailed with to practice lying, diſſimulation, fraud, or to uſe any other indirect and ſinful methods for the obtaining thereof; for, by ſo doing, we ſhall bring a curſe upon ourſelves, and not a bleſſing, even though we ſhall obtain what we ſo earneſtly deſire.

LESSON XXXV.

Joſeph *ſold by his brethren into* Egypt.

JACOB had twelve ſons, but he loved *Joſeph* more than any of his other children. For which reaſon, his brethren envied and hated him. It fell out that they kept their flock at ſome diſtance from home. So *Jacob* ſent his ſon *Joſeph* to inquire after his brethrens' welfare. They ſeeing him a great way off, immediately conſulted together to kill him, and agreed to tell their father, who they knew would inquire of them concerning him, that ſome wild beaſt had devoured him.

To divert them from their wicked purpoſe, *Reuben* propoſes to caſt him into a pit, in the wilderneſs, wherein there was no water; intending to take him out and deliver him again to

to his father. To this, though they conſented, yet they were bent upon his deſtruction. But ſitting down to refreſh themſelves, they ſaw a company of *Iſhmaelites*, who were going with camels laden into *Egypt*. By this time *Judah* began to relent, and to diſcourſe with his brethren as follows. What profit is it if we ſlay our brother, and conceal his blood? He is our fleſh and our brother: So he propoſed to ſell him to the *Iſhmaelites*; to which they agreed, and received for him twenty pieces of ſilver; who carried him into *Egypt*. *Reuben* not being privy to this, went to the pit, in order to take *Joſeph* out of it; and when he found him not, he was in a mighty conſternation, and rent his clothes, ſuppoſing that he was dead. But upon his brethrens' telling him what they had done, as we may think, he agreed with them in the ſtory they had before contrived to deceive their ancient father. But *Jacob* refuſed to be comforted for the loſs of his beloved ſon.

LESSON XXXVI.

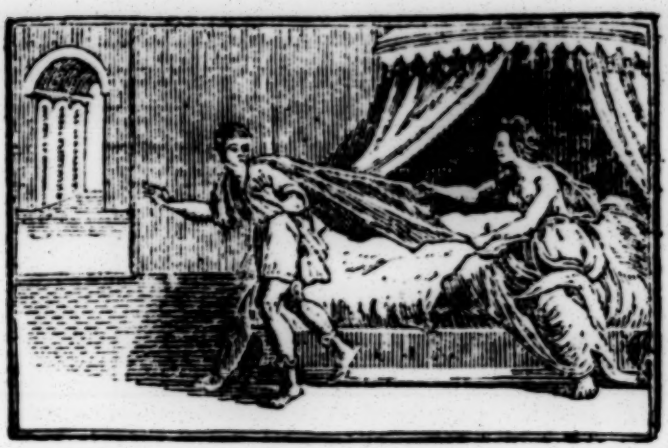
IN the former leſſon, we have a plain example of the ſad effects of envy and malice; and from thence may learn, how dangerous it is to harbour and entertain them in our breaſt; and how eaſily men proceed from one ſin to another. *Joſeph*'s brethren firſt

conceive malice and hatred againſt him, which they too readily gave entertainment to, then they refuſed ſo much as to ſpeak peaceably to him. And when an opportunity offered, they conſpire together to kill him. To cover their intended murder, they invent a lie, which was to be told their father. The ſafeſt way is, never to give place to the devil, but to reject all his temptations; for if we comply in any inſtance, we know not where we ſhall ſtop.

Parents too may here ſee the folly and inconvenience of making a difference between their children, and expreſſing more love to ſome than to others; for this was one great cauſe of *Joſeph*'s being hated by his brethren. Parents no doubt may, and it is reaſonable that they ſhould, expreſs a greater regard to thoſe children, who by their towardly and virtuous behaviour deſerve beſt; but great care ſhould be taken in what manner they expreſs it, leſt they lay a foundation for envy, hatred, and malice, between brethren and ſiſters, who ought to be dear to each other; and the favourite child, peradventure loſes more than it gets by its parents partiality.

LES-

LESSON XXXVII.



An account of ſome things that befel Joſeph *after he was ſold into* Egypt.

THOUGH *Joſeph* was ſo hardly dealt with, as to be ſold for a ſervant into *Egypt*, yet God was with him, and proſpered him in all that he did. He moreover bleſſed the houſe of his maſter for his ſake. This made him to be greatly eſteemed and beloved by his maſter, inſomuch that he made him overſeer of his whole houſe, and put all that he had into his hands.

God, who is infinitely wiſe, ſometimes thinks fit to ſuffer great trials and afflictions to interrupt the happineſs of his faithful ſervants. *Joſeph* had not been long in this proſperous condition,

condition, but he was ſolicited by his miſtreſs to commit uncleanneſs with her. She preſſed him day after day: but no promiſes, no intreaties could prevail with him to commit ſo great a crime. Nor would he ſo much as parly and debate the matter with her.

It is dangerous both to run into temptations, and to give ear to them, when they preſent themſelves before us. He would not be ſo ungrateful to his maſter, who had preferred him in his family, as to yield to her ſolicitations. But above all, the ſenſe he had of God upon his mind, deterred him from a compliance. "How, ſaid he, can I do this great "wickedneſs, and ſin againſt God?"

Notwithſtanding *Joſeph*'s denial, ſhe ſtill entertained hopes of bringing him to a compliance. To this end, ſhe watched for an opportunity to have him with her alone in the houſe. And when ſhe had found one, ſhe laid violent hands upon him, and ſolicited him afreſh, but he again refuſed to comply with her: leaving therefore his garment, which ſhe had laid hold of, in her hands, he fled, and got him out.

Joſeph having thus bravely repulſed his miſtreſs, and rejected all her offers, ſhe turns her love into hatred, and reſolved to be revenged on him, when her Lord came home. To this end, ſhe accuſed him of making an attempt upon her. *Potiphar*, his maſter, without farther examination, hearkens to the report of his wife; and *Joſeph*, though innocent, was puniſhed,

puniſhed, as if he had been guilty: For his maſter ordered him to be caſt into priſon; which, ſome years after, contrary to his lewd miſtreſs's expectation, proved a means of *Joſeph*'s higher advancement.

LESSON XXXVIII.

THIS puniſhment would have been very grievous to *Joſeph*, but that God, who protects and rewards injured innocence, was with him in the priſon, and gave him favour in the ſight of the keeper of it. So that *Joſeph* had authority over all the other priſoners, and not any thing was tranſacted which *Joſeph* had not a hand in.

Some time after, two of the ſervants of *Pharaoh* king of *Egypt*, his chief Butler and chief Baker, were for their ill behaviour thrown into priſon. While they were under this

this confinement, each of them dreaming a dream, about the interpretation of which they were not a little perplexed. But when they told their Dreams to *Joſeph*, he gave them the interpretation thereof; which accordingly came to paſs in three days. This got *Joſeph* ſo much reputation, that he was two years after ſent for to expound two of King *Pharaoh*'s dreams, which none of the wiſe men of *Egypt* were able to interpret. This he did to the ſatisfaction of the King; but he was ſo humble, as to aſcribe all his ſkill in theſe matters to God; "God, ſays he, ſhall give *Pharaoh* an anſwer "of peace." Hereupon *Joſeph* was immediately releaſed from priſon, and greatly advanced in the King's court, and made next under the King, chief Governor of *Egypt*.

The providence of God was ever remarkable in this affair of *Joſeph*. For he was a means of ſaving his father and brethren alive in the ſore famine, which afterwards happened in thoſe parts. We have here an eminent example of the wiſdom and providence of God, who is able to bring good out of evil; but this does by no means warrant our doing evil, that good may come of it. Let us always hold faſt our integrity, depending upon God, and doing our own duty in that ſtate of life, whatever it be, in which he has placed us. And if afflictions ſhould come upon us for ſo doing, God is not only able, but will make them turn to our good. This he ſometimes does in this world, as here in the Caſe of *Joſeph:* but however

however that be, he will not fail to reward our obedience and fidelity to him in the next.

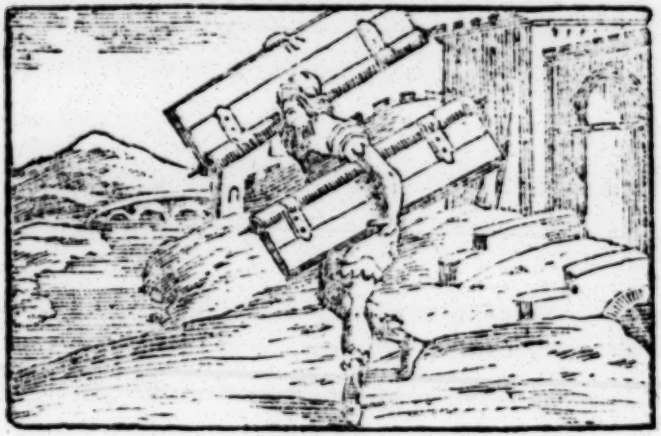
LESSON XXXIX.

WHEN the children of *Iſrael* by their ſins provoked God, he delivered them as he had threatened into the hands of his enemies. But notwithſtanding, ſuch was his goodneſs and mercy, that upon their repentance he raiſed them up deliverers, who reſcued them from the power of thoſe that hated them.

The name of one of thoſe deliverers was *Samſon*, who was born of a woman that was reputed barren, and endued with an uncommon and extraordinary ſtrength. His birth was foretold by an angel of God, who firſt appeared to his mother, and afterwards to her and his father *Manoah*. The angel gave directions for the management both of the child and his mother. She was forbidden to drink either wine or ſtrong drink, and alſo to eat of any unclean thing. The child was to be a *Nazarite* to God from the womb; that is, he was in a particular manner to be ſeparated to the ſervice of God. This was ſometimes done voluntarily both by men and women. The laws reſpecting this ſtate are recorded in the ſixth chapter of the book of *Numbers*. As a token of this ſeparation of *Samſon*, no razor was to come upon his head. The *Iſraelites* were at this time delivered over into

into the hands of the *Philiſtines*. *Samſon*, when he was grown up, went to *Timnah*, where he ſaw a woman of the daughters of the *Philiſtines*, whom he took to be his wife.

LESSON XL.



THE time being come, wherein *Samſon* was to weaken the power of the *Philiſtines*, he had this occaſion given him. His father-in-law had, in the time of his abſence from his wife, given her to be married to another. Upon this, *Samſon* went and caught three hundred foxes, and turning them tail to tail, faſtened a firebrand or burning torch between every pair, and let them go into the ſtanding corn of the *Philiſtines*, and into their vineyards and oliveyards, which were by this means burnt with fire. The *Philiſtines* therefore burnt his wife and

and her father; *Samſon*, on the other hand, ſlew great numbers of them. The *Philiſtines* being very much incenſed thereat, came up againſt the men of *Judah*, and demanded that *Samſon* ſhould be delivered over to them bound; which the men of *Judah* being under the power of the *Philiſtines*, were afraid to deny. So they prevailed with *Samſon* to conſent, he having firſt taken an oath of them, not to hurt him themſelves. They therefore bound him, and delivered him to the *Philiſtines*, who ſeeing him in this condition, ſhouted againſt him, and triumphed over him. But the Spirit of God coming mightily upon him, the cords wherewith he was bound, were as eaſily broken by him, as flax that is burnt by the fire. *Samſon*, being thus looſed, he took the jaw-bone of an aſs, and ſlew a thouſand of them with it. Then he went to *Gaza*, and it was ſoon noiſed abroad that he was there. Here they thought to take their revenge. For the inhabitants compaſſed the city about, and were quiet all night, (having ſhut the gates,) intending to kill him in the morning; but *Samſon* aroſe at midnight, and, by his great ſtrength, took the doors off the gate of the city, and the poſts and the bar, and putting them upon his ſhoulders, carried them up to the top of an hill, and eſcaped out of their hands.

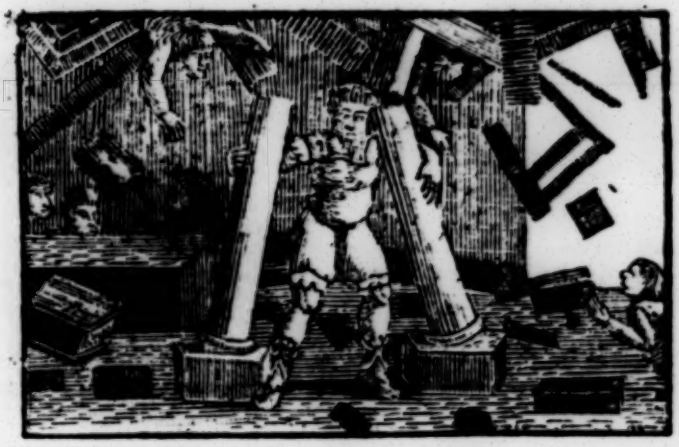
LESSON XLI.

Samſon *falls into the hands of the* Philiſtines.

SAMSON giving himſelf up to follow harlots, was forſaken by God, and fell into the hands of his enemies. He loved an ill woman, whoſe name was *Delilah*, to whom he often reſorted. This the *Philiſtines* obſerving, they go to her, and ſtrike up an agreement with her for a ſum of money, to inveigle, and entice him to tell wherein his great ſtrength lay. She applies herſelf to him with all the art and ſkill ſhe was miſtreſs of, to diſcover this great ſecret. He ſeveral times put her off; but at laſt, wearied with her importunity, he told her all his heart; that he had been a *Nazarite* to God from the womb; that no razor had ever come upon his head; and that, if he was ſhaven, his ſtrength would depart from him, and he ſhould be weak like other men. *Delilah*, impatient of receiving the reward, did not delay to make the experiment; for ſhe cauſed his head to be ſhorn, as he was ſleeping upon her knees. Then ſhe alarms him with, "The Philiſtines are upon "thee, Samſon!" for there were ſome at hand waiting for the diſcovery. So he fell into their hands, and was moſt miſerably uſed by them. They put out his eyes, and made him grind in the priſon.

LES-

LESSON XLII.



Of the death of Samſon.

THE *Philiſtines* having got *Samſon* into their hands, they ſoon appointed a great ſacrifice to be made to their idol *Dagon*, to acknowledge the favour; and when they were merry, they called for *Samſon* to make them ſport. *Samſon*, in the bitterneſs of his ſoul, applies himſelf to God for ſtrength this once, that he might be avenged of his enemies, who were the great troublers of the people of God. God heard his prayer. He therefore laying hold on the pillars on which the houſe where they were ſtood, and bowing himſelf with all his might, the houſe fell upon all the lords of the *Philiſtines*, and all the people, and *Samſon* died with them. And thoſe that he ſlew at his death, were more than thoſe he ſlew in his life.

From

From this hiſtory we may learn, how extremely dangerous it is to forſake God, and to follow wicked courſes. For God is hereby provoked to forſake us, and to leave us to ourſelves. And if God forſake us, how eaſily do we become a prey to our ſpiritual and temporal enemies? Whoredom is a vice which deſtroys thouſands. Had *Samſon* refrained from the company of ill women, he might have eſcaped the malice of his enemies. But joining himſelf with this wicked harlot, ſhe inveigles him to diſcover a moſt important ſecret, which ſhe, for the lucre of money, reveals to thoſe who hated him, which brought upon him great trouble, and in the end coſt him his life.

Some other LESSONS *by way of* QUESTION *and* ANSWER.

LESSON XLIII.

QUESTION.

WHO made you?

Anſwer. GOD.

Q. Why did God make you?

A. That I might ſerve and glorify him, and be for ever happy in the enjoyment of him.

Q. How did God make you?

A. He firſt made *Adam* and *Eve*, from whom all generations of men and women have ſince ſucceſſively deſcended.

Q. What did God make you?

A. He made me a reaſonable creature.

Q. What do you mean by ſaying you are a creature?

A. I mean that once I had no being, and that the being I have, I received from another, to wit, from God who created me.

Q. What does this teach you?

A. It teaches me that I ought to live to the honour of that God, who gave me my being.

Q. What does this farther teach you?

A. To live in a conſtant dependence upon God, who made me, and preſerves me; and duly to own and acknowledge my dependance upon him, and to praiſe him.

Q. What do you mean by ſaying you are a reaſonable creature?

A. I mean that I am better than a beaſt; and endued with reaſon and underſtanding, having an immortal ſoul, which is more noble and excellent than the body.

Q. What does this teach you?

A. It teaches me that I ought never to do any thing below, or unworthy of myſelf; but ſo to demean myſelf, as that I may hereafter give a comfortable account to God.

LESSON XLIV.

Q. IN what condition did God make our firſt parents?

A. He made them righteous and holy, after his

his own image, giving them dominion over the other creatures here below.

Q. Did our firſt parents continue in the happy ſtate wherein God made them?

A. No; they broke the law, which God had given them to make trial of their obedience, and thereby brought miſery upon themſelves and all their poſterity.

Q. Did God leave man after the fall in this miſerable condition?

A. No; of his infinite grace and mere goodneſs, he immediately promiſed a Saviour, whom in due time he ſent into the world.

Q. Who is this Saviour?

A. Jeſus Chriſt, the eternal and only begotten and beloved Son of God, who was born of a virgin, being in all things made like unto us, yet without ſin.

Q. What did Jeſus Chriſt do for our Salvation?

A. He became our Prophet, our Prieſt, and our King.

Q. What did he do for us as our Prophet?

A. He taught us the will of God, and the way to recover the happineſs which by ſinning againſt him we have loſt.

Q. When may we be ſaid to receive him as our Prophet?

A. When we diligently attend to, and follow his divine inſtructions.

Q. What did Jeſus Chriſt for us as our Prieſt?

A. He

A. He ſuffered death upon the croſs, to make ſatisfaction for our ſins.

Q. What does Jeſus Chriſt as our King?

A. He rules and protects his faithful ſervants who ſincerely obey his laws, and his enemies are forced to be ſubject to his dominion.

LESSON XLV.

Q. WHAT is required of us, in order to our being ſaved by Jeſus Chriſt?

A. Faith, repentance, and ſincere obedience, or newneſs and holineſs of life.

Q. What is Faith?

A. Faith is an Aſſent of the mind to all thoſe divine truths, which are contained in the holy Scriptures, particularly that Jeſus Chriſt is the Son of God.

Q. How may we know when our faith is true and ſincere?

A. Our faith is true and ſincere, when it prevails with us ſeriouſly to endeavour to obey all God's commands, to fear above all things his threatenings, and to depend on him for the performance of his promiſes.

Q. What is true repentance?

A. True repentance is ſuch a godly ſorrow for ſin, as engages us to confeſs, hate and forſake it, and to undo as much as in us lies the evil we have done.

Q. Does true repentance include in it a change of the life?

A. If our repentance is true and real, it will be followed by a change in the whole life and converſation.

Q. Do the ſcriptures give any encouragement to truſt to a death-bed repentance?

A. Thoſe Chriſtians who knew or might have known the will of God, but remained wilfully ignorant, have no encouragement in the word of God to truſt to a death-bed repentance.

Q. May we not hope that God of his infinite mercy will accept of ſuch a repentance?

A. God has given us no Aſſurance hereof. As the ſcriptures repreſent him to be merciful, ſo they tell us that he is holy and juſt.

Q. If men have been ſo fooliſh and inconſiderate as to put off their repentance to their laſt minutes, do the miniſters of Chriſt uſe to bid them to deſpair of mercy?

A. No. But they pray with them, and for them, exhorting them to do all that they can in their circumſtances; but they cannot aſſure them from God, that he will accept of ſuch a repentance.

Q. Do you think a death-bed repentance impoſſible?

A. I will not ſay ſo; but it is extremely dangerous and very uncomfortable.

Q. Why do you think ſo?

A. Becauſe it is doubtful whether it is true and ſincere. We have had many ſad examples of people, who have thought themſelves at the point of death, and have made great pro-

profeſſions of repentance, but on their recovery, they have returned to their former wicked courſe of life.

Q. What is ſincere obedience, or newneſs and holineſs of life?

A. It conſiſts in denying ungodlineſs and worldly luſts, and living ſoberly, righteouſly, and godly in this preſent world.

Q. Do not thoſe who truly repent, believe, and obey, become quite other men than they were before?

A. Yes; for being regenerate and born again, by the operations of the Holy Spirit of God, they put off their former converſation, and become new creatures.

Q. How elſe does this change appear?

A. The image of God is in ſome good degree reſtored to their ſouls, ſo that they reſemble and imitate God. The whole ſtream of their affections is turned from the love of ſin to the love of God; and they are daily endeavouring, by the univerſal practice of holineſs, to make themſelves meet for the kingdom of heaven.

Q. Are we able by our own natural ſtrength to do theſe things?

A. No; the aid and aſſiſtance of the Holy Spirit of God, who is given in baptiſm, is neceſſary.

Q. How may we obtain ſuch meaſures of divine aſſiſtance as we ſtand in need of.

A. By being diligent and frequent in the uſe of thoſe means which God has appointed

to convey his grace to us, and a right uſe of that aſſiſtance he already has, or ſhall hereafter give us.

Q. What do you underſtand by means of grace?

A. Frequent and fervent prayer to almighty God, the receiving of the holy ſacrament often, hearing the word of God, diligent reading or hearing the holy ſcriptures, and meditating on them.

Q. Is faſting neceſſary?

A. It may be ſometimes neceſſary to join faſting with other holy exerciſes, to ſubdue ſin in us, and to wean us from the love of the world, and to draw us to God.

Q. What encouragement have we to pray for the aſſiſtance of the holy Spirit of God?

A. The promiſe of our bleſſed Saviour, *Luke* xi. 13. who has aſſured us of God's readineſs to give it to thoſe who with humility, earneſtneſs, and importunity, aſk it.

LESSON XLVI.

Q. WILL none be ſaved by Jeſus Chriſt, but thoſe who perform theſe conditions?

A. Not any; becauſe Jeſus Chriſt and his apoſtles moſt expreſsly and plainly ſay ſo.

Q. In what place of ſcripture is faith, or a belief in Jeſus Chriſt, made neceſſary to ſalvation?

A. In

A. In the third chapter of St. *John*, and 36th verſe. "He that believeth on the Son, hath "everlaſting life: and he that believeth not "the Son, ſhall not ſee life; but the wrath "of God abideth on him."

Q. What ſcriptures aſſert the neceſſity of repentance?

A. Our Saviour himſelf, *Luke* xiii. 5. affirms, that "except we repent we ſhall all "periſh."

Q. What ſays St. *Peter*, Acts iii. 19. concerning repentance and converſion?

A. He makes them the condition of our having our ſins blotted out, or forgiven.

Q. How does it appear, that newneſs and holineſs of life, or obedience, is neceſſary?

A. From the twelfth chapter of the epiſtle to the Hebrews, verſe 14. "Follow peace with "all men, and holineſs, without which no "man ſhall ſee the Lord." And chap. v. ver. 9. "He [Chriſt] became the author of "eternal ſalvation unto all them that obey "him."

LESSON XLVII.

Q. HOW is this obedience otherwiſe expreſſed in ſcripture?

A. By propoſing to our imitation the examples of thoſe, who through faith and patience inherit the promiſes; but chiefly the example of Jeſus Chriſt.

Q. In what muſt we imitate Jeſus Chriſt?

A. We muſt imitate the holineſs of his

life, by being chaſte, pure, and holy in all our converſation as he was.

Q. In what elſe?

A. We muſt deny ourſelves, and take up our croſs and follow him.

Q. Can you give me another inſtance?

A. Yes; we muſt avoid all kind of pride, and endeavour to be meek and lowly as Jeſus Chriſt was.

Q. May we ſlander, reproach, mock, or deſpiſe any one?

A. No; and if any treat us ſo, we muſt bear it patiently, returning good for evil: for ſo did Jeſus Chriſt when he lived here on earth.

Q. Did Jeſus Chriſt entirely ſubmit himſelf to the will of his heavenly Father?

A. He did; ſaying in his bitter agony, *Luke* xxii. 42. "Father, not my will, but thine be "done."

Q. How muſt we imitate him therein?

A. By being in all things reſigned to the will of God, even under the greateſt trials and ſharpeſt afflictions and ſufferings.

Q. May we not intend our own praiſe, or do our own will?

A. We muſt not, but in all things do the will of God, purpoſing his glory as the end of all our actions. For as long as we follow our own wills, and ſet them up in oppoſition to God's will, it is impoſſible to be happy.

Q. How muſt we behave ourſelves towards our Chriſtian brethren?

A. We

A. We muſt love them without diſſimulation, and be charitably affected towards all men, forgiving and praying for our enemies.

Q. How muſt we carry ourſelves towards the poor and afflicted?

A. We muſt comfort the afflicted, relieve the poor and needy according to our ability, and as we have opportunity do good to all men, Jeſus Chriſt having given us an example in theſe things.

LESSON XLVIII.

Q. CAN you now tell me, in few words, what thoſe muſt do who would have a reaſonable hope of being ſaved by Jeſus Chriſt?

A. They muſt firmly believe and obey the doctrine of Chriſt, and repent, and turn from all ſin to God.

Q. What motives are there to quicken us to a ſpeedy performance of theſe conditions?

A. The frequent and ſerious conſideration of the four laſt things, Death, Judgment, Heaven and Hell.

Q. What does the ſcripture teach us concerning death?

A. That it is appointed for all men once to die.

Q. What compariſon does the Spirit of God make uſe of, to repreſent the ſhortneſs and uncertainty of our lives?

A. They are compared to graſs, which ſoon withers after it is cut; and to a vapour, which appeareth for a little time, and then vaniſheth away.

Q. What ought the conſideration of the ſhortneſs and uncertainty of our lives to teach us?

A. The ſhortneſs and uncertainty of our lives, ought to "teach us ſo to number our days, that we may apply our hearts to true wiſdom;" which conſiſts in fearing God, and keeping his commandments, and departing from evil.

Q. What elſe may we learn from hence?

A. Never to defer any thing that is neceſſary and of conſequence to us; becauſe there is no work, nor device, nor wiſdom, nor knowledge in the grave, whither we are going.

Q. Does not the ſcripture tell us, that God will call all men to judgment at the end of the world?

A. The ſcripture tells us, that "God has appointed a day, wherein he will judge the world in righteouſneſs by Jeſus Chriſt, whom he has appointed Judge of the quick and dead."

Q. What does it ſay concerning us?

A. That "we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Q. Do you believe that you yourſelf ſhall be

be raiſed from the dead, and be ſet before the judgment-ſeat of Chriſt?

A. I firmly believe it; and likewiſe that every one, high and low, rich and poor, young and old, muſt there appear.

Q. What effect ought this conſideration to have upon us?

A. It ſhould make us ſearch and try our ways, and turn unto the Lord, that we may not at his Judgment be condemned with the world of the ungodly.

Q. Ought we not to pray to God to aſſiſt us in our examination and preparation for death and judgment?

A. Yes; becauſe "the heart is deceitful above all things." And therefore we ſhould pray with *David* (Pſalm cxxxix. 23, 24.) "Search me, O God, and know my heart; "try me, and know my thoughts; and ſee if "there be any wicked way in me, and lead "me into the way everlaſting."

LESSON XLIX.

Q. WHAT does the ſcripture teach us concerning heaven?

A. We are told, that it is a place of reſt, and comfort, and joy; even that there is fulneſs of joy and pleaſures for evermore.

Q. What more do the ſcriptures ſay of our happineſs there?

A. That when Chriſt ſhall appear, we ſhall be like him, and ſhall ſee him as he is; and

that our vile bodies ſhall be changed and made like unto his glorious body.

Q. How are the inhabitants of this place deſcribed?

A. As kings, having crowns and ſcepters; and the glory of which they are partakers, is ſtyled an exceeding and eternal weight of glory.

Q. Will all people hereafter be admitted to this inconceivable happineſs?

A. Many will ſeek to be admitted into this happy place, who will be excluded becauſe they did not ſtrive; that is, they did not take pains enough, nor ſet about it till it was too late.

Q. Who are thoſe that will enter?

A. They are thoſe who repent and are converted, and become new creatures, and live and walk worthy of God, who hath called us to his kingdom and glory.

Q. What is neceſſary for us to do, if we would not deceive ourſelves with vain and deceitful hopes of going to heaven?

A. It is neceſſary for us ſincerely and heartily to endeavour to become like unto God, and to purify ourſelves as he is pure.

Q. Who are thoſe that will be excluded this happy place?

A. All the workers of iniquity, all unrighteous and wicked people.

Q. What particular perſons are mentioned, who will be ſhut out of heaven?

A. Fornicators, idolaters, adulterers, effeminate,

nate, abuſers of themſelves with mankind, thieves, covetous, revilers, extortioners, drunkards, ſuch as live in malice and envy, and ſuch like ſins, ſhall be excluded the kingdom of heaven, (compare 1 *Cor.* vi. 9, 10. & *Gal.* v. 20, 21.)

Q. What effect ought this to have upon you?

A. It ought to engage us to forſake all ſin, and to be always abounding in the work of the Lord; never to be weary or diſcouraged in well doing, but to perſevere in our duty to God, knowing that we ſhall be ſo amply rewarded by him.

Q. What does the ſcripture ſay of hell?

A. That it is a place of torment, which was prepared for the devil and his angels; and that the puniſhment there is everlaſting: and that there is weeping, and wailing, and gnaſhing of teeth.

Q. Who will be condemned to this dreadful place?

A. All wicked livers, all who know not God, and obey not the goſpel of our Lord Jeſus Chriſt.

Q. How ſhall theſe be puniſhed?

A. With everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, and ſhall be caſt into Hell-fire, where their worm dieth not, and the fire is not quenched.

Q. What muſt we do to eſcape this place of torment?

A. In order to eſcape the wrath that is to

come, and to be ſaved from eternal miſery, I muſt truly repent of all my ſins, and turn to God, bringing forth fruits meet for repentance.

Q. What elſe muſt you do?

A. I muſt believe in Jeſus Chriſt, and daily endeavour to pleaſe God, making his laws the rule of my life.

Of Relative Duties, in the Words of Scripture.

LESSON L.

The Duty of Huſbands.

HAVE ye not read, that he which made them at the beginning, made them male and female? And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave unto his wife; and they twain ſhall be one fle.h. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder, *Matt.* xix. 4, 5, 6.

Moſes, becauſe of the hardneſs of your hearts, ſuffered you [the *Jews*] to put away your wives; but from the beginning it was not ſo: And I [*Chriſt*] ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery; and whoſo marrieth her

her which is put away, doth commit adultery, *Matt.* xix. 8, 9.

Huſbands, love your wives, and be not bitter againſt them, *Col.* iii. 19.

Huſbands, love your wives, as Chriſt alſo loved the Church. So ought men to love their wives as their own bodies; he that loveth his wife loveth himſelf, *Eph.* v. 25, 28.

Ye huſbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindered, 1 *Pet.* iii. 7.

She is thy companion, and the wife of thy covenant———Therefore take heed to your ſpirit, and let none deal treacherouſly (or *unfaithfully*) againſt the wife of his youth, *Mal.* ii. 14, 15.

LESSON LI.

The Duty of Wives.

A VIRTUOUS woman is a crown to her huſband, but ſhe that maketh aſhamed, is as rottenneſs in his bones, *Prov.* xii. 4.

The man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man, 1 *Cor.* xi. 8, 9.

A prudent wife is from the Lord. The heart of her huſband doth ſafely truſt in her. She will do him good, and not evil, all the days

days of her life.—She openeth her mouth with wiſdom, and in her tongue is the law of kindneſs. She looketh well to the way of her houſhold, and eateth not the bread of idleneſs. Her children riſe up and call her bleſſed; her huſband alſo, and he praiſeth her, *Prov.* xix. 4. and chap. xxxi. 11, 12, 26—28.

The woman which hath an huſband, is bound by the law to her huſband, ſo long as he liveth: but if the huſband be dead, ſhe is looſed from the law of her huſband. So then if, while her huſband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs; but if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs; though ſhe be married to another man, *Rom.* vii. 2, 3.

Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church —Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing, *Eph.* v. 22—24.

Let the wife ſee that ſhe reverence her huſband, *Eph.* v. 33.

Let the woman learn in ſilence with all ſubjection; but I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be ſilent. For *Adam* was firſt formed, then *Eve*. And *Adam* was not deceived, but the woman being deceived, was the firſt in the tranſ-

tranſgreſſion, 1 *Timothy* ii. 11, 12, 13, 14. *See more*, 1 *Pet.* iii. 1, 2, 3, 4, 5, 6.

LESSON LII.

Of the Duty of Parents.

AND the Lord ſaid, Shall I hide from Abraham that thing which I do? For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment, *Gen.* xviii. 17, 19.

Theſe words which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy children, *Deut.* vi. 6, 7.

Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord, *Eph.* vi. 4.

Train up a Child in the way he ſhould go: and when he is old, he will not depart from it, *Prov.* xxii. 6.

Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying, *Prov.* xix. 18.

He that ſpareth his rod, hateth his ſon; but he that loveth him, chaſteneth him betimes, *Prov.* xiii. 24.

Fooliſhneſs is bound in the heart of a child, but the rod of correction ſhall drive it far from him, *Prov.* xxii. 15.

Withhold not correction from thy child: for

for if thou beateſt him with the rod he ſhall not die. Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell. *Prov.* xxiii. 13, 14.

The rod and reproof give wiſdom, but a child left to himſelf bringeth his mother to ſhame, *Prov.* xxix. 15.

Correct thy ſon, and he ſhall give thee reſt; yea, he ſhall give delight unto thy ſoul, *Prov.* xxix. 17.

Fathers, provoke not your children to anger, leſt they be diſcouraged, *Col.* iii. 21.

The children ought not to lay up for the parents, but the parents for the children, 2 *Cor.* xii. 14.

If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an Infidel, 1 *Tim.* v. 8.

LESSON LIII.

The Duty of Children.

CHILDREN obey your parents in the Lord: for this is right. Honour thy father and mother, which is the firſt commandment with promiſe, that it may be well with thee, and thou mayſt live long on the earth, *Eph.* vi. 1, 2, 3.

My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother, *Prov.* i. 8.

Ye ſhall fear every man his mother and his father, *Lev.* xix. 3.

Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs, *Prov.* xx. 20.

Curſed be he that ſetteth light by his father or his mother, *Deut.* xxvii. 16.

A wiſe ſon maketh a glad father, but a fooliſh ſon is the heavineſs of his mother, *Prov.* x. 1.

LESSON LIV.

The Duty of Maſters.

MASTERS, give unto your ſervants that which is juſt and equal, knowing that ye have a Maſter in heaven, *Col.* iv. 1.

If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me; what ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him? Did not he that made me in the womb, make him? and did not one faſhion us in the womb? *Job* xxxi. 13, 14, 15.

Over your brethren, the children of *Iſrael*, ye ſhall not rule one over another with rigour, *Lev.* xxv. 46.

Wo unto him—that uſeth his neighbour's ſervice without wages, and giveth him not for his work, *Jer.* xxii. 13.

Thou ſhalt not oppreſs an hired ſervant that is poor and needy, whether he be of thy brethren,

brethren, or of ſtrangers—at his day thou ſhalt give him his hire, *Deut.* xxiv. 14, 15.

LESSON LV.

Of the Duty of Servants.

SERVANTS, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto *Chriſt:* Not with eye-ſervice, as men-pleaſers, but as the ſervants of *Chriſt*, doing the will of God from the heart, with good-will doing ſervice, as to the Lord, and not to men; knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free, *Eph.* vi. 5, 6, 7, 8.

Exhort ſervants to be obedient to their own maſters, and to pleaſe them well in all things, not anſwering again, not purloining, but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things, *Titus* ii. 19, 20.

Servants, be ſubject to your maſters with all fear; not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man, for conſcience toward God, endure grief, ſuffering wrongfully, 1 *Pet.* ii. 18, 19.

Let as many ſervants as are under the yoke, count their own maſters worthy of all honour, that the name of God and his doctrine be not blaſphemed, 1 *Tim.* vi. 1.

LES-

LESSON LVI.

Of the Government of the Tongue.

KEEP thy tongue from evil, and thy lips from ſpeaking guile, *Pſal.* xxxiv. 14.

Lord who ſhall dwell in thy tabernacle, who ſhall reſt upon thy holy hill? He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour, *Pſalm* xv. 1, 3.

Speak evil of no man, *Titus* iii. 2.

Thou ſhalt not raiſe a falſe report, *Exod.* xxiii. 1.

He that uttereth ſlander is a fool, *Prov.* x. 18.

Whoſo keepeth his mouth and his tongue keepeth his ſoul from troubles, *Prov.* xx. 23.

In the multitude of words there wanteth not ſin; but he that refraineth his lips is wiſe, *Prov.* x. 19.

If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain, *James* i. 26.

Above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; leſt you fall into condemnation, *James* v. 12.

Let not corrupt communication proceed out of your mouth, but that which is good to the uſe

uſe of edifying, that it may miniſter grace unto the hearers, *Eph.* iv. 29.

Putting away lying, ſpeak every man truth with his neighbour; for we are members one of another, *Eph.* iv. 25.

Lie not one to another; ſeeing ye have put off the old man with his deeds, *Col.* iii. 9.

Lying lips are an abomination to the Lord; but they that deal truly are his delight, *Prov.* xii. 22.

——— All liars ſhall have their part in the lake that burneth with fire and brimſtone, *Rev.* xxi. 8.

Some other Leſſons, being a Collection of uſeful PROVERBS.

I. *ſtands for* Italian. S. *for* Spaniſh. F. *for* French. E. *for* Engliſh. W. *for* Welch.

LESSON LVII.

IT is horribly dangerous to ſleep near the gates of hell. *I.*

Tell me what life you live, and I will tell you how you ſhall die. *I.*

He is full of good intentions. *I.*

Let nothing affright you but ſin. *S.*

He who hath loſt ſhame, is loſt to all virtue. *S.*

If you do evil, expect to ſuffer evil. *S.*

He

He who ſins like a fool, like a fool goes to hell. *S.*

Juſtifying a fault doubles it. *F.*

Never do that by yourſelf, you would bluſh to have known to others. *F.*

Fly the pleaſure that will bite to-morrow. *E.*

Better ſuffer a great evil than do a little one. *E.*

Every ſin brings its puniſhment along with it. *E.*

The beſt thing in gaming is, that it be but little uſed. *I.*

No ſenſual pleaſure ever laſted ſo much as one whole hour. *S.*

A man is valued as he makes himſelf valuable. *I.*

A good cake and an ill cuſtom ſhould be broken. *E.*

LESSON LVIII.

ONE lie draws ten more after it. *I.*

Speak the truth and ſhame the devil. *E.*

Abate two-thirds of all the reports you hear. *I.*

He who cannot hold his peace, will never live at eaſe. *I.*

Civil language never hurts the tongue. *E.*

In all contention put a bridle upon your tongue. *S.*

Speaking ill of others is a villainous practice. *F.*

A good

A good word is as ſoon ſaid as a bad one. *E.*

He who repeats the ill he hears of another is the true ſlanderer. *An Eaſtern Proverb.*

So much paſſion, ſo much of nothing to the purpoſe. *E.*

Anger ſoon dies with a wiſe and good man. *E.*

It is great courage to ſuffer, and great wiſdom to bear it patiently. *S.*

He loves you better who ſtrives to make you good, than he who ſtrives to pleaſe you. *S.*

Would you be revenged on your enemy? Live as you ought, and you do it to the purpoſe. *I.*

LESSON LIX.

A Man may be great by chance, but never wiſe or good without taking pains for it. *E.*

Forbear not to do what you ſhould do, for fear fools ſhould ſcoff at your great wiſdom. *F.*

It is much more painful to live ill, than to live well. *S.*

Conſider well who you are, what you do, whence you came, and whither you are to go. *I.*

He who doth no ill, hath nothing to fear. *I.*

He who conſiders the end, reſtrains all evil inclinations. *I.*

To do good ſtill make no delay;
For life and time ſlide faſt away. *I.*

Do

Do what you ought, and let what will come on it. *I.*

Knowing is worth nothing, unleſs we do the good we know. *I.*

He is far from a good man, who ſtrives not to grow better. *I.*

He who doth a kindneſs to a good man, doth a greater to himſelf. *I.*

As you uſe your father, ſo will your children uſe you. *S.*

The beſt remedy againſt an evil man, is to keep at a good diſtance from him. *S.*

LESSON LX.

HE who lives as he ſhould, has all that he needs. *I.*

God's providence is the beſt inheritance. *E.*

A covetous man is always poor. *F.*

He is a rich man whom God loves. *F.*

He is a rich man who hath God for his friend. *S.*

He is rich who deſires nothing more. *I.*

Proſperity is the worſt enemy a man uſually hath. *I.*

So much only is mine, as I either uſe myſelf, or give for God's ſake.

Money is his ſervant, who knows how to uſe it as he ſhould; his maſter, who doth not. *I.*

He who hath good health, is a rich man, and doth not know it. *I.*

Too much proſperity makes moſt men fools *I.*

The trueſt content is that which no man can deprive us of. *S.*

He who would pleaſe every body in all that he doth, troubles himſelf, and contents no body.

He is maſter of the world who deſpiſes it; its ſlave, who values it. *I.*

He is truly happy, who can make others happy too. *I.*

LESSON LXI.

THE love of God prevails for ever, all other things come to nothing. *S.*

God ſtays long, but ſtrikes at laſt. *W.*

No mirth good, but with God. *W.*

In every work, begin and end with God. *E.*

He can do nothing well, who is at enmity with God. *S.*

He who reſolves to amend, hath God on his ſide. *S.*

Prayer and provender hinder not a journey. *S.*

The only true liberty is to ſerve God. *I.*

No man is greater in truth, than he is in God's eſteem. *I.*

Where God is, there is nothing wanting. *I.*

He who ſerves God, hath the beſt maſter in the world. *I.*

God hath provided no remedy for wilful obſtinacy. *E.*

Obſtinacy is the worſt, the moſt incurable of all ſins. *I.*

LES-

LESSON LXII.

IDLENESS buries a man alive. *I.*

Idleneſs in youth makes way for a painful and miſerable old age. *S.*

He who riſes late, loſes his prayers, and provides not well for his houſe. *S.*

A bad agreement is better than a good law-ſuit. *I.*

It is better keeping out of a quarrel, than to make it up afterward. *I.*

A man's hat in his hand never did him harm. *I.*

A great deal of pride obſcures or blemiſhes a thouſand good qualities. *I.*

The firſt degree of folly is to think one's ſelf wiſe, the next to tell others ſo, the third to deſpiſe all counſel. *I.*

Drinking water neither makes a man ſick nor in debt, nor his wife a widow. *S.*

Few die of hunger, an hundred thouſand of ſurfeits. *S.*

Eating little and ſpeaking little can never do a man hurt. *S.*

LESSON LXIII.

A WISE man changes his mind when there is reaſon for it. *I.*

It is the wiſeſt thing in the world to be a good man. *F.*

The beſt cunning is never to uſe any trick. *F.*

Learning is wealth to the poor, and honour to the rich, and a ſupport and comfort to old age. *S.*

Though old and wiſe, yet ſtill adviſe. *S.*

The moſt uſeful learning in the world, is that which teaches us to die well. *S.*

He is learned enough who knows how to live well. *I.*

He who knows nothing, is confident in every thing. *I.*

A clear conſcience is a ſure card. *W.*

Tythe and be rich. *A Jewiſh Proverb.*

Knavery may ſerve a turn, but honeſty is beſt in the long run. *E.*

He who thinks to cheat another, cheats himſelf moſt. *I.*

He who lives well, ſees afar off.

He is a fool who cannot be angry; but he is a wiſe man who will not.

Always refuſe the advice that paſſion gives.

Will is the cauſe of woe.

Go not to hell for company.

A good wife, by obeying, governs. *S.*

Heaven is not to be had by bare wiſhes.

LESSON LXIV.

THE *Jews* tell us, that *Adam* left ſeven rules of religion to his poſterity, with this memorable admonition; namely,

"That no man would ever venture upon "ſin, if he could ſee it from the beginning "to the end."

Antiſthenes, an heathen philoſopher, had ſuch juſt notions of the baſeneſs and ſhamefulneſs of vice, that he uſed to affirm with great warmth, "that he had rather be puniſhed with "madneſs, than abandoned to vicious plea-"ſure."

He likewiſe left this ſerious admonition to be duly conſidered by all men; namely,

"That they will never enjoy a bleſſed im-"mortality hereafter, except they be now "godly and juſt."

LESSON LXV.

HUGO GROTIUS, notwithſtanding the reputation he had acquired on account of his learning, and though he was as great a ſcholar as any age of the world ever produced: yet, when he came to die, wiſhed he could change conditions with *John Urick*, who was a devout, harmleſs poor man in his neighbourhood, who ſpent ſeveral hours in a day in prayer and religious exerciſes.

Cardinal *Wolſey* was firſt miniſter of ſtate to king *Henry* the Eighth, and in great favour with him. He was a proud, inſolent, and vicious man, and falling under diſgrace, he was ſent for by the king; but dying in his journey between *York* and *London*, he left this teſtimony behind him, to the honour of religion and virtue, namely, "Had I ſerved my God "as zealouſly as I have ſerved my prince,

" he would not have forſaken me in my old " age."

Sir *John Maſon*, who was Privy Counſellor to four Princes, and admitted to the moſt important tranſactions of ſtate for thirty years together, thus delivered himſelf: " All my " experience and enquiry into things, have " brought me to theſe ſolid thoughts, *viz.* " Seriouſneſs is the greateſt wiſdom; tempe- " rance the beſt phyſic; a good conſcience " the beſt eſtate."

LESSON LXVI.

SIR *Philip Sidney*, who was admired and loved for his wiſdom and valour all over *Europe*, his laſt words were, " Govern your " will and affections by the will and word of " your Creator: In me behold the end of this " world, and all its vanities."

Sir *Thomas More*, who was Lord High Chancellor of *England* in the reign of *Henry* the Eighth, uſed often theſe wiſe ſentences:

1. The world is undone by looking on things at a diſtance.

2. To aim at honour here, is to ſet a coat of arms over a priſon gate.

3. He that is covetous when he is old, is like a thief that ſteals when he is going to the gallows.

4. The greateſt puniſhment in the world were, to have our wiſhes.

5. We

5. We go to hell with more pains than we might go to heaven with.

6. Who would not ſend his alms to heaven? Who would not ſend his eſtate whither he is to be baniſhed?

7. *When any detracted from others at his table, he would ſay,* Let any man think as he pleaſeth, I like this room well.

8. *When his Sons complained how little they gained under him:* I will do juſtice, ſaid he, for your ſake, to any man, and will leave you a bleſſing.

PART II.

Containing the chief Rules for Spelling and Dividing Words into Syllables.

LESSON I.

QUESTION.

HOW many letters are there?

Anſ. Twenty ſix; a b c d e f g h i j k l m n o p q r s t u v w x y z.

Q. How are the letters divided?

A. Into vowels and conſonants.

Q. What is a vowel?

A. A vowel is a letter which makes a full and perfect ſound in itſelf.

[*Note*, The word vowel ſignifies a ſounding letter.]

Q. How many vowels are there?

A. Five, a e i o u; and y, when it comes at the end of words.

LES-

LESSON II.

Q. WHAT is a conſonant?

A. A conſonant is a letter which in ſpelling cannot be ſounded by itſelf; but is ſounded with a vowel, going before, or following it.

[*Note*, the word conſonant ſignifies a letter that ſounds together with other letters.]

Q. How many conſonants are there?

A. Twenty-one; b c d f g h j k l m n p q r s t v w x y z.

Q. Why are j and v reckoned among the conſonants?

A. Becauſe there are two ſorts of them, i and u vowel; and j and v conſonant.

Q. What difference is there between i vowel and j conſonant?

A. i vowel is a ſtraight ſtroke with a ſpeck upon it, thus i: j conſonant is a longer ſtroke which turns at the bottom towards the left hand, thus j.

Q. How are u vowel and v conſonant diſtinguiſhed?

A. u vowel is broad at bottom, thus u: v conſonant is ſharp at bottom, thus v: or narrow, as *v*.

Q. How is c ſounded?

A. c before a, o, and u, is ſounded like k; as in *can*, *cumb*, *cub*. But before e, i or y, it is ſounded like s; as in *cedar*, *cypher*, *cypreſs*.

LESSON III.

Q. IS not y ſometimes a conſonant and ſometimes a vowel?

A. y at the beginning of a word is always a conſonant, as in *you*, *yes*, *yoke*, &c. In the middle or at the end of a word it is always a vowel, as in *myſtery*, *my*, &c.

Q. Is not w ſometimes uſed as a vowel?

A. w is always uſed as a vowel at the end of a ſyllable, as in *new*, *vowel*, &c.

Q. What is a diphthong?

A. Two vowels joined together in one word, as *ai*, *au*, *oi*, &c.

Q. What if but one of the two vowels in a ſyllable is ſounded?

A. Then it is called an improper diphthong, as in *head*, *bread*, &c.

LESSON IV.

Q. HOW is ti ſounded?

A. When it is neither the firſt nor laſt ſyllable in a word, and is before a vowel, it is ſounded like ſi or ſhi, as patient, ſounded paſhient or paſhent.

Q. What exceptions are there to this rule?

A. Three. Firſt, when ti comes after s, as in *queſtion*, *chriſtian*, &c.

Secondly, when ti comes before the additional terminations, *or*, *eſt*, *eth*, *ed*; as *loftier*, *loftieſt*, *pitieth*, *pitied*, &c.

Thirdly,

Thirdly, in Greek names beginning with anti, as *Antioch*, &c.

Q. What is a ſyllable?

A. A ſyllable is a diſtinct ſound in a word.

[*Note*, The word *ſyllable* ſignifies *comprehenſion* or *containing*. It many times contains more letters than one.]

Q. How many letters go to a ſyllable?

A. Sometimes a vowel only makes a ſyllable, as in *a-ged:* Sometimes a diphthong or two vowels, as in *au-di-ence:* Sometimes a vowel or diphthong with one or more conſonants, as in *con-tu-ma-ci-ous, ſtrength.*

Q. How many ſyllables are there in a word?

A. There are as many ſyllables in a word as there are diſtinct ſounds; for example, in the word *il-le-gi-ti-ma-cy*, there are ſix ſyllables, becauſe ſix diſtinct ſounds.

LESSON V.

Directions for Dividing Words into Syllables.

Q. IS there any general rule for dividing of words into ſyllables?

A. The moſt general rule for dividing of words into ſyllables, is to obſerve carefully the ſound or pronunciation of the word.

Q. Can you give any examples?

A. Yes; doc-trine, emp-ty, fruſ-trate, im-i-tate, a-buſe, a-dorn, in-ter-eſt, *&c.*

Q. What other rule have you for dividing of words?

A. End each ſyllable with a vowel, leaving conſonants to begin the following ſyllable, as glo-ri-fy, a-gree, beau-ti-ful, ſe-cre-ſy, &c.

Q. What if two or more conſonants come together?

A. When two or more conſonants come together, if any of them be ſounded with the vowel going before, they muſt, according to the general rule, be ſpelt with it, as vir-tue, aug-ment, dig-ni-ty, mon-ſter, bi-ſhop, *&c.*

Q. What if *e* or *es* be at the end of a word?

A. If *e* or *es* be at the end of a word, they generally, with the foregoing vowel and conſonants, make a part of the laſt ſyllable; as in re-mem-brance, be-lieve, and the like.

Q. What exceptions are there to this rule?

A. All foreign words, as *Con-ge*, *E-pi-to-me*: ſcripture names, as *Phe-be*, *Jeſ-ſe*.

Q. What if *es* comes after *c*, *g*, *ch*, *s*, *ſh*, *x*, or *z*?

A. If *es* comes after *c*, *g*, *ch*, *s*, *ſh*, *x*, or *z*, then it makes a diſtinct ſyllable; as *fac-es*, *ag-es*, *rich-es*, *wiſh-es*, *roſ-es*, *tax-es*, *priz-es*.

LESSON VI.

Q. TO which vowel does *x* go?

A. *x* always goes to the vowel before it; as in *lux-u-ry*, *max-im*, *ax-i-om*, *prox-y*, &c.

Q. What if a conſonant be doubled?

A. If

A. If a conſonant be doubled, it muſt be parted; as in *fol-ly*, *com-mon*, *din-ner*, *let-ter*, &c.

Q. What if a word be compounded or made up of two words?

A. If a word be compounded of two words, then each word muſt be ſpelt by itſelf, as with-al, where-as, an-other, non-age, houſe-hold, help-leſs.

Q. What if a word be intire, and has only a termination added to it?

A. Then the word in ſpelling muſt be ſeparated from the termination.

Q. Can you reckon up theſe terminations to me?

A. They are chiefly ſeven, es, eſt, eth, ing, ed, er, iſh; *as*, ſpeech-es, teach-eſt, teach-eth, teach-ing, learn-ed, teach-er, child-iſh.

LESSON VII.

Q. WHAT are the moſt uſual points in a ſentence?

A. Theſe four; a comma, marked thus (,) a ſemicolon, thus (;) a colon, thus (:) a period, thus (.)

Q. What time is allowed in reading, when you meet with any of them?

A. At a comma, while I can count one; at a ſemicolon two; a colon three; at a period four, or longer.

Q. Of what uſe are ſtops?

A. To give time in reading to take breath, and to avoid confuſion in the ſenſe, when you join words to make ſentences.

Q. Is there any certain rule where the ſtops are to be placed?

A. No: but a writer is often at liberty to uſe a comma or ſemicolon; alſo a ſemicolon or colon; alſo a colon or period, as he chooſes.

Dare to ſpeak truth; nothing can need a lie;
A fault that needs it moſt, grows two thereby.

Note, At the words *truth*, and *lie*, a colon or ſemicolon may be uſed indifferently.

LESSON VIII.

Q. WHAT is a note of interrogation?

A. A crooked mark ſet over a period, thus (?)

Q. What is the uſe of a note of interrogation?

A. To ſhew that the ſentence is a queſtion; as, Who among us can dwell with everlaſting burnings?

Q. What is a note of exclamation or admiration?

A. A ſtraight mark ſet over a period, thus (!).

Q. When is a note of exclamation or admiration uſed?

A. After any paſſionate exclamation or crying out, and after words of wonder. As

O that

O that they were wiſe! that they underſtood this! that they would conſider their latter end! *Deut* xxii. 29.

Q. What is a parentheſis?

A. Two crooked daſhes, thus ( ).

Q. What is the uſe of a parentheſis?

A. To include words in a ſentence, which may be left out without ſpoiling the ſenſe. As, The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſs,) but is long-ſuffering to us-ward, not willing that any ſhould periſh, 2 *Pet.* iii. 9.

LESSON IX.

Q. WHAT are brackets?

A. Two ſtraight ſtrokes with corners at each end, thus [ ].

Q. Of what uſe are brackets?

A. To include a ſentence written to explain ſomething going before.

Q. What is an apoſtrophus?

A. It is a comma, ſet as the head of letters, to ſhew that ſome letter or ſyllable is wanting. As, *it's* for *it is*, *I'll* for *I will*, *cou'd* for *could*, *ne'er* for *never*.

Q. What is a hyphen?

A. It is a very ſhort line made thus (-).

Q. What is the uſe of an hyphen?

A. To join together two words, which make a half compound, as foot-ſtool, ſun-ſhine, *&c.* It is alſo uſed when part of a word is written on one line and part on another.

LESSON X.

Q. WHAT is a paragraph?

A. It is a q blotted in the body, thus ¶.

Q. What is the uſe of it?

A. It denotes the beginning of a new diſcourſe.

Q. What is a caret?

A. It is a ʌ conſonant turned upſide down, thus (ʌ).

Q. What is the uſe of it?

A. To ſhew when any words in writing are left out, where they ſhould come in. As JESUS CHRIST *is the author of eternal ſalva-*
ʌ *all who*
tion to ʌ *obey him:* but is only uſed in writing.

Q. What is a ſection?

A. It is a ſubdiviſion, or part of a chapter, marked uſually thus §.

Q. What is an index?

A. It is a hand pointing to ſome remarkable paſſage, thus ☞.

Q. What is a quotation?

A. It is one or two commas ſet againſt ſome lines on the left-hand ſide of a page, to ſhow that they are quoted from another, thus ❝.

Q. Is this mark of any uſe?

A. It is ſometimes, though rarely, uſed to point out ſome remarkable paſſage.

Q. What notes refer to the margin?

A. An

A. An aſteriſk made thus *, an obeliſk made thus †, alſo this mark ‖. And ſometimes ſmall letters and figures are uſed to refer to the margin, on the bottom or ſide of the page.

LESSON XI.

Q. WHAT are the uſual abbreviations of titles?

A. They are theſe following:

Mr. Maſter	M. A. Maſter of Arts
Mrs. Miſtreſs	B. D. Bach. of Divinity
Ld. Lord	B. A. Bachelor of Arts
Bp. Biſhop	S. or St. for Saint
A. Bp. Archbiſhop	Bart. Baronet
Knt. Knight	Capt. Captain
Eſq. Eſquire	Lieut. Lieutenant
Gent. Gentleman	Col. Colonel
Dr. Doctor	Lp. Lordſhip
D. D. or S. T. P. } Doctor of Divinity	Rt. Hon. Right Honourable
M. D. Doctor of Phyſic	F. R. S. { Fellow of the Royal Society
LL. D. Doctor of Laws	G. R. George Rex

LESSON XII.

Q. HOW are the names of the *months* abridged?

A. Thus,

Jan. January	Ma. May	Sept. September
Feb. February	Jun. June	Oct. October
Mar. March	Jul. July	Nov. November
Ap. April	Aug. Auguſt	Dec. December

Q. Are

Q. Are there any other abbreviations uſed in Engliſh?

A. Yes, theſe following:

A. D. or An. Dom } In the Year of our Lord
Ana. of the ſame quantity
B. V. The Bleſſed Virgin
J. H. S. Jeſus the Saviour of Men
i. e. that is
B. Book
MS. Manuſcript
MSS. Manuſcripts
N. Note
N. B. note well
N. S. New Stile
O. S. Old Stile
℔ Ann. Yearly
℔ Cent. By the Hundred
q d. as if he ſhould ſay
viz. to wit, namely
e. g. for inſtance, for example ſake
p. page
v. *verſe*, likewiſe *ſee*
&c. *and the reſt*, or *and ſo forth*

LESSON XIII.

IT is of uſe to be able to repeat by heart the names of the books of the Old and New Teſtaments; let me hear you repeat them in the order they lie in the Bible, for you will thereby readily turn to any chapter or verſe.

Names.	*Abridgment.*	*Names.*	*Abridgment.*
Geneſis	Gen.	Judges	Judg.
Exodus	Exod.	Ruth	———
Leviticus	Lev.	1 Samuel	1 Sam.
Numbers	Num.	2 Samuel	2 Sam.
Deuteronomy	Deut.	1 Kings	1 King.
Joſhua	Joſh.	2 Kings	2 King.

Names.

Names.	*Abridgment.*
1 Chronicles	1 Chron.
2 Chronicles	2 Chron.
Ezra	Ezr.
Nehemiah	Neh.
Eſther	Eſth
Job	——
Pſalms	Pſ. or Pſal.
Proverbs	Prov.
Eccleſiaſtes	Eccl.
Canticles	Cant.
Iſaiah	Iſa. or Iſ. or Eſay
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hoſea	Hoſ.
Joel	——
Amos	Am.
Obadiah	Obad.
Jonah	Jon.
Micah	Mic.
Nahum	Nah.
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.

Names of the Books of the New Teſtament.

Matthew	Mat.
Mark	Mar.
Luke	Luk.
John	Joh. or Jo.
Acts	Act.
Romans	Rom
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Epheſians	Eph.
Philippians	Phil.
Coloſſians	Col.
1 Theſſalonians	1 Theſſ.
2 Theſſalonians	2 Theſſ.
1 Timothy	1 Tim.
2 Timothy	2 Tim.
Titus	Tit.
Philemon	Philem.
Hebrews	Heb.
James	Jam.
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 Joh.
2 John	2 Joh.
3 John	3 Joh.
Jude	——
Revelation	Rev.

LESSON XIV.

Q. WHEN are great letters uſed?

A. To begin the firſt word of a ſentence or verſe, proper names, titles of honour, names of offices, arts and trades; as *Thomas, Devizes, King, Lord, Captain, Preacher, Merchant*, &c.

Q. Where elſe are great letters uſed?

A. The letters I and O, when they ſtand by themſelves, are written with great letters; alſo all remarkable words in the body of ſentences.

Q. Are not great letters put in inſcriptions, and at the head of chapters in the Bible, inſtead of figures?

A. They are; the ſignification of which may be ſeen in the following table:

One	1	I.	Fifteen	15	XV.
Two	2	II.	Sixteen	16	XVI.
Three	3	III.	Seventeen	17	XVII.
Four	4	IV.	Eighteen	18	XVIII.
Five	5	V.	Nineteen	19	XIX.
Six	6	VI.	Twenty	20	XX.
Seven	7	VII.	Thirty	30	XXX.
Eight	8	VIII.	Forty	40	XL.
Nine	9	IX.	Fifty	50	L.
Ten	10	X.	Sixty	60	LX.
Eleven	11	XI.	Seventy	70	LXX.
Twelve	12	XII	Eighty	80	LXXX.
Thirteen	13	XIII.	Ninety	90	XC.
Fourteen	14	XIV.	OneHun.	100	C.

Two Hun. 200 CC.	Eight Hun. 800 DCCC.
Three Hun. 300 CCC.	Nine Hun 900 DCCCC.
Four Hun. 400 CCCC.	One Th. 1000. M.
Five Hun. 500 D.	One Thouſand Seven
Six Hun. 600 DC	Hundred Ninety-one.
Seven Hun. 700 DCC.	MDCCXCI.

N. B. *A leſs numeral letter ſet before a greater, takes away from the greater ſo many as the leſſer is; but, being ſet after the greater, adds ſo many to it as the leſſer ſtands for.*

IV. is Four.	VI. is Six.
IX. is Nine.	XI. Eleven.
XL. is Forty.	LX. Sixty.
XC. is Ninety.	CX. One Hund. and Ten.

LESSON XV.

Q. HOW are words divided?

A. Into primitive and derivative; alſo into ſimple and compound.

Q. What is a primitive word?

A. A primitive word, is a word not derived from another; as *man*, *good*, &c.

Q. What is a derivative word?

A. A derivative word, is a word derived from another; as *goodneſs* from *good*, *lover* from *love*.

Q. What is a ſimple word?

A. A word not compounded; as *man*, *fiſh*, &c.

Q. What is a compound word?

A. A word compounded of two words, as *mankind*, of *man* and *kind*; *withall*, of *with* and *all*.

PRAYERS.

PRAYERS,

With ſome DIRECTIONS relating to the USE of them.

LET the children be taught to think, before they pray, what it is they are going about; namely, to worſhip the great God of heaven and earth, who made them, and whoſe providence gives them food and clothing, and all other good things.

That God is every where preſent, though we cannot ſee him with our bodily eyes, and ſees and obſerves our carriage and behaviour, both when we pray, and at all other times.

Let them be taught to repeat their prayers leiſurely, ſeriouſly, and devoutly. Tell them how neceſſary it is to keep their eyes and minds from wandering, and to attend to what they are ſaying, that their hearts may be affected with it; for God expects, and requires, that we worſhip Him, as with our bodies, ſo with our ſouls and ſpirits.

The

The children are ſuppoſed to uſe theſe prayers at home with their parents, brethren, and ſiſters, which is the reaſon why the words, *we*, *us*, *our*, which ſtand for more perſons than one, are uſed; not *I*, *me*, *my*, which denote only one perſon. And if at any time they uſe them alone, they may be taught to intend all other people, for whom we ought to pray. Or they may learn the morning and evening prayers printed for the uſe of charity-ſchools.

Theſe prayers are only for method ſake appointed for morning, noon, and evening; but the children, as they grow up, may be directed to uſe any of them, either morning, or noon, or in the evening, or any other prayers more ſuitable to their neceſſities.

A MORNING PRAYER.

I.

WE thank thee, O moſt merciful Father, for thy protection the night paſt, and for all thy other mercies ſpiritual and temporal. We recommend to thy care and providence our ſouls and bodies, and beg thy bleſſing on whatever buſineſs thou haſt appointed us to do. And grant we may make thy glory, and the ſalvation of our ſouls, the greateſt buſineſs and care of our lives, through JESUS CHRIST our Lord. *Amen.*

II.

II.

O God, grant we may always remember that ſolemn promiſe and vow made in our name at our baptiſm, and give us the conſtant aſſiſtance of thy grace to perform the ſame, by renouncing the devil and all his works; the pomps, vanities, and evil cuſtoms of the world; and all the ſinful luſts of the fleſh, ſo as not to follow or be led by them; and by heartily believing, and openly profeſſing, all the articles of the chriſtian faith; and by keeping thy holy will and commandments, and walking in the ſame all the days of our life. O God, make us truly ſenſible, that we are no farther Chriſtians, than as we perform this our bounden duty and ſervice; and that on the obſervance thereof, depends all the benefits CHRIST has purchaſed for us, and all our comfort and happineſs, as well in this life, as in that which is to come.

III.

Give us grace, O Lord, to believe in thee, to fear thee, and to love thee, with all our heart, and ſoul, and ſtrength; to worſhip thee; to give thanks to thee; to put our whole truſt in thee, and to call upon thee. Enable us to honour thy holy name and word, and whatever hath any relation to thee; and to ſerve thee truly, not only at times ſet apart for thy more ſolemn worſhip, but all the days of

of our life; through JESUS CHRIST our Lord, in whoſe name and words we continue to pray;

Our Father which art in Heaven, &c.

[*Here may be uſed the addition for* Sunday *morning, when that day returns; and if any one be ſick in the family, the prayer on that occaſion.*]

IV.

May the bleſſing of God the Father, of our Lord JESUS CHRIST, and of the holy Spirit, be with us, keep, protect, and proſper us in all our lawful undertakings this day and evermore. *Amen.*

A PRAYER FOR NOON.

O LORD, and heavenly Father, who art the giver of all Goodneſs, we beſeech thee to ſend thy grace unto us and all people, that we may worſhip thee, ſerve thee, and obey thee, as we ought to do; according to the example of JESUS CHRIST, and as thy Saints and Angels do in heaven. Send us, O Lord, of thy infinite bounty and goodneſs, all things that are needful both for our ſouls and bodies, whether they relate to this life or a better. Be merciful unto us, and forgive us our ſins, and diſpoſe us by thy grace heartily to forgive all that have offended us, in obedience to thy command.

Be

Be pleaſed, O God, to ſave and defend us in all dangers ghoſtly and bodily; to keep us from all ſin and wickedneſs, (the greateſt of all evils) and from that evil One, our ſpiritual enemy, the Devil, and from everlaſting death, which is the wages of ſin. All this thou canſt do by thy power, and we truſt of thy infinite mercy wilt do, through the merits of JESUS CHRIST our Lord. *Amen.*

An EVENING PRAYER.

I.

O GOD the Father have mercy upon us miſerable ſinners, through JESUS CHRIST thy Son, our only Mediator and Advocate; and for his ſake forgive us all the ſins we have this day, or any other time, committed, in thought, word, or deed, either againſt thee, our neighbour, or ourſelves. We are grieved and ſorry, and do heartily repent, that we have offended thee; and we humbly come to thee for mercy and forgiveneſs, through JESUS CHRIST our Lord. *Amen.*

II.

O Lord, we beſeech thee to incline our hearts to love our neighbour as ourſelves, and to do unto all men, as we would they ſhould do unto us in the like condition and circumſtances. Particularly, give us grace to love, honour,

honour, and upon occaſion, as far as we are able, to ſuccour our natural parents, father and mother.

To honour and obey the King, and all that are put in authority under him. Endue us with a meek and humble ſpirit, that we may willingly and chearfully ſubmit ourſelves to all our governors, teachers, ſpiritual paſtors and maſters, and to order ourſelves lowly and reverently to all our betters.

III.

O Lord, grant that we may never hurt any body, by word or deed.

That we may never bear malice nor hatred in our hearts.

That we may always keep our tongues from evil-ſpeaking, lying, and ſlandering.

That we may be true and juſt in all our dealings, and keep our hands from picking and ſtealing.

May we never covet or deſire other mens goods, but learn and labour truly and honeſtly to get our own living.

IV.

We beg thy grace, O Lord, to enable us to keep our bodies in temperance, ſoberneſs, and chaſtity; and that we may faithfully do our duty in that ſtate of life unto which thou haſt or wilt call us. All which we humbly beg, for the ſake of JESUS CHRIST our Lord.

[*Here may be uſed the addition for* Sunday *evening*; *alſo the* Prayer when any one is ſick in the family.]

V.

We commit our ſouls and bodies, this night and ever, to thy keeping and moſt wiſe diſpoſal. Make our lying down and riſing up ſafe and comfortable.

VI.

Bleſs all mankind, more eſpecially all Chriſtians. We pray for that part of thy Church in theſe Kingdoms; and herein for our Sovereign Lord King GEORGE, and all the Royal Family; and for all in Authority in Church and State. Bleſs our parents, relations, friends and benefactors. Comfort all in affliction and adverſity every where. Beſtow upon us whatſoever thou ſeeſt beſt for our ſouls and bodies, for the ſake of JESUS CHRIST; in whoſe words we continue to pray;

Our Father, &c.

A PRAYER *to be added to the* MORNING PRAYER *on* SUNDAY.

WE praiſe and worſhip thee, O Lord, the Creator of the world; we give thee thanks for our redemption by JESUS CHRIST;; we bleſs thee for his reſurrection, which we on this day commemorate.

Diſpoſe our minds to a ſerious attendance upon thee in all holy duties. Suffer us not ſo far to forget the intereſt of our ſouls, as to neglect the religious obſervation of this holy day. Make us attentive to thy holy word, and diligent in the uſe of the means of grace. Let thy holy Spirit aſſiſt him whom thou haſt appointed

appointed to minister to us in holy things, that he may shew forth thy glory, and set forward our salvation. And when we are returned from thy public worship, may we employ ourselves in prayer, in reading and meditating on thy holy word, or otherwise religiously and usefully, to the amendment of our lives, and becoming such as thou canst love and delight in. Grant this, for the sake of JESUS CHRIST. *Amen.*

A PRAYER *to be added to the* EVENING PRAYER *on* SUNDAY.

O LORD, pardon the wandering and disorder of our minds, and whatever else thou hast seen amiss in the performance of our religious duties this day. Assist us to remember and practise those divine truths which we have heard and learnt; that so we may become more holy in our conversation, more mindful of the duties of our several relations, and more contented in our condition, to thy glory, and the good of those with whom we have to do. We ask this, through the merits and mediation of JESUS CHRIST thy Son our Lord. *Amen.*

A PRAYER *when any one is sick in a Family.*

O LORD, we humbly pray thee to be merciful to [*him* or *her*] in this family, who is visited with sickness. Grant that [*he* or *she*] may take [*his* or *her*] sickness patiently, and

recover [*his* or *her*] bodily health, if it be thy gracious will. Give thy bleſſing to the means uſed for reſtoring [*him* or *her*.] Preſerve [*him* or *her*] from all violent aſſaults of the enemy. And make us all more and more ſenſible of our own weakneſs and frailty, and of the folly and danger of truſting to a late and death-bed repentance. Hear us for the ſake of thy Son our Lord JESUS CHRIST. *Amen.*

A MORNING PRAYER *to be uſed daily by every* CHILD *at home.*

GLORY be to thee, O Lord, who haſt preſerved me from the perils of the night paſt, who haſt refreſhed me with ſleep, and raiſed me up again to praiſe thy holy name.

I humbly worſhip thee, O God, my heavenly Father, through JESUS CHRIST my Redeemer; and I do again devote myſelf to thee, deſiring to ſerve thee faithfully, this, and all the days of my life.

I was made thy child, and the diſciple of thy Son JESUS, by baptiſm, and then received the promiſe of thy holy Spirit. Let that good Spirit thoroughly cleanſe me from all the corruption of my nature.

Help me to remember thee, my Creator, in the days of my youth.

Preſerve me from thoſe errors and follies to which the frailty of my age does moſt expoſe me, and keep me innocent from every great offence.

Deliver

Deliver me from the vanity of mine own heart, and from the temptations of evil company.

Incline my heart to all that is good, that I may be modeſt and humble, true and juſt, temperate and diligent, reſpectful and obedient to my ſuperiors; that I may fear and love thee above all; that I may love my neighbour as myſelf, and do to every one as I can reaſonably deſire they ſhould do unto me, in like condition and circumſtances.

Let thy good providence defend me this day from all evil; let the grace of thy holy Spirit continually prevent and aſſiſt me.

Bleſs me, I pray thee, in my learning, and help me daily to encreaſe in knowledge and wiſdom and all virtue.

I humbly beg thy bleſſing upon all my relations and friends (particularly * my father and mother, my brothers and ſiſters, and every one in this houſe.) Grant to them whatſoever may be good for them in this life, and guide them to life everlaſting.

I humbly commit myſelf to thee, O Lord, in the name of JESUS CHRIST my Saviour, and in the words which he himſelf hath taught me.

Our Father, &c.

An EVENING PRAYER *to be uſed daily by every* CHILD *at home.*

GLORY be to thee, O Lord, who haſt preſerved me the day paſt; who haſt defended

* *Here let every one mention his or her particular relations.*

me from all the evils to which I am conſtantly expoſed in this uncertain life; who haſt continued my health; who haſt beſtowed upon me all things neceſſary for life and godlineſs.

I humbly beſeech thee, O heavenly Father, to pardon whatſoever thou haſt ſeen amiſs in me this day, in my thoughts, words, or actions, (particularly) *.

Make me, O Lord, thoroughly ſenſible of the great weakneſs and corruption of my nature, and the many errors of my life.

Aſſiſt me, I pray thee, in making it my conſtant endeavour to reſiſt and conquer every evil inclination within me, and every temptation from without.

Help me daily to increaſe in the knowledge and love of thee, my God, and of my Saviour JESUS CHRIST.

Shew me the way in which I ſhould walk, whilſt I am young, and grant that I may never depart from it.

Bleſs to me, I pray thee, whatſoever good inſtructions have been given me this day; help me carefully to remember them, and duly to improve them, that I may be ever growing in knowledge, and wiſdom, and goodneſs.

I humbly commit my ſoul and body to thy care this night, begging thy gracious protection and bleſſing.

* *Here let the child be inſtructed, by the maſter or miſtreſs, to confeſs and bewail, in particular, every fin which may have been committed by him, or her, in the day paſt,* [*whether lying, taking God's name in vain, ſtealing, quarrelling, ſtubbornneſs, or any other.*]

And

And all theſe bleſſings which I aſk for myſelf, I heartily deſire for all my relations and friends, and all in this houſe. Let it pleaſe thee to guide us all in this life preſent, and to conduct us to thy heavenly kingdom, through JESUS CHRIST our only Lord and Saviour; in whoſe words I conclude my prayers.

Our Father, &c.

A ſhort PRAYER *for every* CHILD, *when they firſt come into their ſeats at Church.*

LORD, I am now in thy houſe; aſſiſt me and all that are now met together to worſhip thee; let thy holy Spirit help our infirmities, and diſpoſe our hearts to ſerioufneſs, attention, and devotion, to the honour of thy holy name, and the benefit of our ſouls, through JESUS CHRIST our Saviour. *Amen.*

Before they leave their ſeats, thus.

BLESSED be thy name, O Lord, for this opportunity of attending thee in thy houſe and ſervice.

Make us, I pray thee, doers of thy word, and not hearers only. Accept both us and our ſervices, through our only Mediator JESUS CHRIST. *Amen.*

A Grace before Meat.

BLESS, O Lord, we beſeech thee, theſe thy good creatures to our uſe, and ſanctify us to thy ſervice, through JESUS CHRIST. *Amen.*

A Grace

A Grace after Meat.

BLESSED and praiſed be thy holy name, O Lord, for theſe and all thy other bleſſings beſtowed upon us through JESUS CHRIST our Lord. *Amen.*

" The weekly COLLECTS in the Book of
" Common-Prayer, are excellent forms of
" devotion. To commit them every week
" to memory, would be no difficult matter,
" even to children. They are pious forms
" of prayer, and would aſſiſt us on many
" occaſions. Here follows ſome few of
" them."

Collect for the ſeventh Sunday *after* Trinity.

For the Practice of true Religion.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name; increaſe in us true religion; nourith us with all goodneſs; and of thy great mercy keep us in the ſame, through JESUS CHRIST our Lord. *Amen.*

Collect for Chriſtmas-Day.

For Regeneration.

ALmighty God, who haſt given us thine only begotten Son to take our nature upon him, and to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord JESUS CHRIST, who liveth and

reig neth

reigneth with thee, and the ſame Spirit, ever one God world without end. *Amen.*

Collect for the fourth Sunday *after* Epiphany.

A Prayer for Support in Time of Danger and Temptation.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

Collect for the ſixth Sunday *after* Epiphany.

O God, whoſe bleſſed Son was manifeſted that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of everlaſting life: Grant us, we beſeech thee, that having this hope, we may purify ourſelves even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth ever one God world without end. *Amen.*

Collect for Aſh-Wedneſday.

A Prayer for Contrition, or true Repentance.

Almighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent: Create and make in us new and contrite hearts, that

that we, worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through JESUS CHRIST our Lord. *Amen.*

Collect for the ſecond Sunday *in* Lent.

A Prayer for Divine Protection.

ALmighty God, who ſeeſt that we have no power of ourſelves to help ourſelves, keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through JESUS CHRIST our Lord. *Amen.*

Collect for Eaſter-Even.

For Mortification.

GRANT, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour JESUS CHRIST; ſo by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits who died and was buried, and roſe again for us, thy Son JESUS CHRIST our Lord. *Amen.*

Collect for the ſixth Sunday *after* Trinity.

A Prayer for the Love of God.

O GOD, who haſt prepared for them that love thee, ſuch good things as paſs man's under-

underſtanding, pour into our hearts ſuch love towards thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through JESUS CHRIST our Lord. *Amen.*

Collect for the ſecond Sunday *after* Eaſter.

A Prayer that we may follow the Example of CHRIST.

ALmighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an example of godly life; Give us grace, that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame JESUS CHRIST our Lord. *Amen.*

Collect for the eighteenth Sunday *after* Trinity.

A Prayer for Strength to withſtand Temptation.

LORD, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee, the only God, through JESUS CHRIST our Lord. *Amen.*

FINIS.

N. B. *All the Collects in the Book of Common Prayer are reduced under proper Heads, in a Tract intitled,* Morning and Evening Prayers for Families, *&c. Printed for* F. *and* C. RIVINGTON, *Price* 2*d.*

RELIGIOUS TRACTS, printed for and ſold by F. and C. RIVINGTON, N° 62, ST. PAUL'S CHURCH-YARD.

MR. OSTERVALD's Abridgement of the Hiſtory of the Bible. Price 1d. or 6s. an Hundred.

——— Neceſſity and Uſefulneſs of reading the Holy Scriptures: and the Diſpoſitions with which they ought to be read. Price 2½d. or 15s. an Hundred.

An Exerciſe againſt Lying. For the Uſe of the Charity Schools. Price 1d. or 6s. an Hundred.

The Conditions of obtaining Salvation by Jeſus Chriſt. Briefly propoſed by Way of Queſtion and Anſwer; which may ſerve as an Exerciſe for the Charity Schools. To which are added ſome Prayers. Price 2d. or 12s. an Hundred.

Mr. NEWTON's Paſtoral Advice and Directions; in order to a virtuous Life here, and eternal Happineſs hereafter. Price 2d. or 12s. 6d. an Hundred.

Biſhop GREEN's Sacrament of the Lord's Supper explained to the meaneſt Capacity; in a familiar Dialogue between a Miniſter and one of his Pariſhioners. Price 3d. or 20s. an Hundred.

Biſhop GREEN's Principles of Religion explained and proved from the Scriptures. Price 4d.

Mr. ELLESBY's Caution againſt Ill Company; or, a Diſcourſe, ſhewing the Danger of converſing familiarly with bad Men. Price 2d.